THE SPIRITVALL Sonne-ſhip:

AS

Jt hath beene collected out of 1. *Iohn* 3. 1. and deliuered in two Sermons:

By SAMVEL HIERON.

Hereunto is annexed, The Mariage-bleſſing, preached at a Wedding.

Prou. 11. 30.
He that winneth Soules is wiſe.

AT LONDON
Printed by William Hall for *Samuel Macham*, and are to be ſold at his ſhop in *Pauls Church-yard at the ſigne of the Bull-head.*
1611.

To the right Worſhipfull, and my much-to-be-reſpected friend, *Sir Iohn Pointz*, Knight, one of his Ma*ieſties Penſioners.*

SIr, be pleaſed, I beſeech you, to accept from me this ſmall preſent; ſmall, not in reſpect of the matter of it, (for no man can treat of a more worthy ſubiect), but in regard of my manner of handling it, who liuing heere by Gods prouidence, in a Countrey-Congregation, haue bound my ſelfe to ſtudy ſo to ſpeake, as that I may not exceede the conceit of common hearers. It may be, notwithſtanding, that this my plainenesſe (through Gods mercy, who doth *make his power perfect through weakeneſſe* (a)) may ſomething further your vnderſtanding, and enkindle your affection in and towards that great grace of adoption, the conueiance whereof vnto vs, was the very end for which the ſonne of God did debaſe himſelfe to become a man (b). If my endeauour herein, ſhall be bleſſed of God (according to the deſire of my ſoule) to the edifying of you, in that honorable *faith* (c) which dwelt ſometimes in your worthy Father, and which

a 2. Cor 12. 9.

b Gal. 4. 4. 5.

c Iude 20.

d 2. Tim. 1. 5. I am verily perſwaded *dwelleth in you alſo* (d), I ſhall much reioyce, and glorify God in that behalfe. If it fall out otherwiſe, that ſome defect in my workmanſhip, to make this heauenly matter to be leſſe effectuall, yet giue leaue, I pray you, to theſe papers, to lie by you, as a teſtimony of my deſire, to ſhew my ſelfe (for your vndeſerued reſpect vnto me) not vnthankfull. So forbearing, to interrupt you further, I againe entreat you to receiue this meſſenger of my duty, and to keepe him with you, as a pledge of my ſetled purpoſe, both to labour to deſerue your loue, and to be a continuall petitioner to the throne of grace, that you may be *kept by the power of God through fayth vnto ſaluation* (e). From Modbury in Deuon.

e 1. Pet. 1. 5.

Your Worſhips in the Lord, much bound,
Sam. Hieron.

To the Christian Reader.

CHristian Reader, *I haue two things to entreat thee; The one, that if I seeme to presse too much vpon thee in this kind (I meane of presenting to thee so many sermons, with which the Stationers shops are thought to ouer-abound) thou wouldest know, that my purpose is, hereafter to be very sparing this way; and that I would not now haue offred my selfe vnto thee, if the desire of some friends had not euen thrust me forward. Yet let me be bold to tell thee withall, that if any of my labours heretofore (of this nature) haue beene profitable vnto thee, I doubt not but thou shalt (through Gods mercy) reape as much good by these, as by any; because the generall matter here handled, is (as we say) the poll-deed, the maine tenure of our eternall inheritance. I deliuered it vpon speciall occasion (out of mine owne parish) for the satisfying of the request of certaine friends: and I now publish it both for their sakes, who then seemed, like the men of* Berea, readily to receiue it ([a]), *and the generall good of the Israel of God.* ([b]). *The Lord in mercy make it profitable.*

a Act. 17. 11
b Gal. 6 16.

The other thing I haue to desire of thee, is this, that if in the printing of these or any other of my publishings, thou hast met, or hereafter shalt meet with any errors, which may interrupt and stumble thee in thy passage, thou would'st lay the fault wholly where it is: It hath much grieued me to see

see the ſlawes, and maimes, in diuers of the things which I haue ſent abroad, the falſifying of words, the miſplacing of ſentences, the diſmembring of ſome, the confounding of other ſome clauſes, by wrong pointing them, eſpecially in the Dignity of the Scriptures: *I beſeech thee make the beſt of theſe eſcapes, and let thy care and diligence to obſerue my maine purpoſe in euery particular place, help theſe imperfections. My endeauor hath euer beene to put each thing perfect into the printers hand; I dwell farre off, and cannot attend their proceedings. God giue thee comfort both by my poore paines, and by the labours of all thoſe, whoſe hearts are ſet for the building of his Church, and the winning of many Soules vnto his Kingdome. Modbury in Deuon.*

Thine in Chriſt, *Sam. Hieron.*

Text.

John 1.3. 1. *Behold what loue the father hath ſhewed vnto vs, that we ſhould be called the ſonnes of God.*

I Remember the holy policy vſed by *Paul* being at Athens (a), ſeeing among them an altar inſcribed, *To the vnknown God*, and finding their humour of hearing *newes*, hee tooke aduantage therby to further his purpoſe of preaching to them the true Iehouah. *Whom ye then ignorantly worſhip* (ſaith he) *him ſhew I vnto you:* (b) You pretend worſhip to an vnknowne God, behold, heere a God, whom you haue not knowne: you liſten for newes, ſee heere that which before this time you haue not heard of. My deſire is in this to be a follower of *Paul* at this time. Great is mens readineſſe (chiefly in theſe vnſetled, and giddy times) to gaze vpon ſtrange and vncouth ſights, to run to ſee things that are either rare, as hauing bin ſeldome ſeene, or elſe exquiſite, as abounding with art, and full of inuention: I haue thought it fitting therefore, to quicken your attention vnto me this day, by promiſing ſome kind of ſatisfaction vnto this ſeeing humor: and haue therefore choſen out this text; by the very firſt word whereof, as by ſome ſolemne proclamation, we are called to the viewing of a matter, which is without all preſident; the worth alſo whereof is ſuch that we may well with a kind of aſtoniſhment

a Act. 17.

b Ver. 23.

nishment and amazednesse admire it, but the eloquence of no man aliue, is able fully and effectually to expresse it. *Behold what loue the father hath shewed vnto vs, that we should be called the sonnes of God.* I beseech you afford me your heedfullest obseruation, while I shall point my finger vnto those particulars which are most remarkable in this sentence.

The order in handling this Scripture.

And first I will open the words, and then secondly the Doctrines and instructions rising out of the words. In the words there are two things chiefly: First, what this means, *Sonnes of God*: Secondly, what this, *To be called the Sonnes of God*. First, *Sonnes of God*, is a title vsed diuers waies, The *Sonne of God*, is either by nature, or by creation, or by participation, or by a generall profession, or by adoption. The *Sonne of God* by nature, is Iesus Christ alone, who is therefore termed Gods *only begotten Sonne* (c) and his *proper Sonne* (d). The regenerate also are sayd to be *Borne of God* (e); but that is a borrowed speech, spiritually to be vnderstood, of a new creation but not of any naturall descent. *Sonnes* by creation, are all both Angels and men: so the Angels are termed *the Children of God* (f). And, that God is the father of vs all by creation, is proued by that of the Prophet, *Haue we not all one Father? hath not one God made vs?* (g). *Sonnes of God* by participation, are all Magistrates and men intrusted with the sword of ciuill authoritie, (h) because God dealeth with them as Princes with their children, to whom they communicate some part of their owne Majesties. *Sonnes* by generall profession, are all which liue in the visible Church, and haue a shew of godlinesse, and professe to worship God in Christ; so the people professing true Religion before the floud are called the *Sonnes of God* (i). *Sonnes by adoption*, are sonnes chosen therunto, not being so by name: Thus *Moyses* may be said to haue been the adopted child of *Pharaos* daughter: *He was as her sonne* (k): and he *refused to be called the sonne of Pharaohs daughter* (l). And so *Hester* was *Mordecai* his adopted child, *He tooke her for his owne daughter* (m). Now, when this

c Ioh. 1.18.
d ἰδιοτρόπως Rom. 8.32.
e Ioh. 1.13.
f Iob 1.6.
g Mal 2.10.
h Psal. 82.6.
i Gen. 6.2.
k Exo. 2.10.
l Heb. 11.24.
m Est. 2.7.

this sonne-ship by adoption, is applied to those whom God chooseth, there are two kinds of it mentioned in scripture: The former of which is but a resemblance and figure of the latter: Of it is that speech of God to *Moises* as a part of his embassage to *Pharoh*, *Israel is my sonne &c.* (n), which verie priuiledge *Paul* calleth by the name of *Adoption* (o). By it, is no other thing meant, but Gods choosing that people out of all nations vnder heauen, to be his peculiar people: which albeit it were an high fauour, (the glorie whereof did euen dazle the eyes of all the world), yet, it was not properly a spirituall blessing, but a type and a shadow of that *Adoption* which *Paul* calleth the *Adoption of sonnes* (p), which is that grace of God, by which he is pleased to take vs for his children in Christ, & to make vs heires together with him of eternall glorie: and this is that which *S. Iohn* speaketh of in this place: not, of the first kind, for such we cannot be; not of the second, nor third, nor fourth; for, so are many the sonnes of God, which shall not be saued.

n Ex. 4 22.

o Rom 9.4.

p Gal.4.5.

The second thing is, what it is, to be called the sonnes of God. It must not be so taken as though this, of being the sonnes of God, were a matter of title onely, without substance, as when a man hath a word of respect cast vpon him, only for complements sake: but, to be called the sonnes of God, and to be the sonnes of God, are here all one: so the scripture speaketh otherwhere; *That holy thing which shall be borne of thee, shall be called the sonne of God* (q). It shall be as it is called, and it shall be so called as it is: and after, *thou child shalt be called the prophet of the highest &c.* (r). This then is the sense: *Behold and see, and let vs enter into a serious meditation of this point, what an infinite and vnconceiuable loue the Lord hath shewed vs, that we should be honored both with the substance and with the title of his sonnes and daughters, adopted and chosen vnto himselfe in Christ Iesus.* The generall points which are, first, as lines to be drawne foorth, and then after, to be set out euery one with

q Luc.1.35.

r Ver.76. The sense of the words.

The points to be handled

his proper filling, are these: First, that the state of Gods adoption is a glorious estate. Secondly, that it is an estate of which, it is possible for him that is inuested into it, to be assured in his owne soule. Thirdly, that it is an estate vnalterable. Fourthly, that the alone spring and beginning of it is Gods loue. My text is the stocke, braunching it selfe into these foure: how the life of each is deriued thence, and what fruit groweth vpon euery one, for the refreshing of our spirituall man, I shall (by Gods assistance) let you see by course.

The 1. Doct. How the first point is grounded vpon this Scripture, appeares by the admiration, which the Apostle breakes out into, wondring at the infinitnesse of Gods mercie, who should vouchsafe vnto the sons of men such a prerogatiue, and prouoking others to ioyne with him therein, as though it were a matter singular from all example, that we should be aduanced to so great an honour to be the *Sonnes of God*. See (saith he) what an euidence God hath giuen of his loue, and consider we well, whether any of our thoughts be able to comprehend the height, and length, and depth, and breadth thereof, that we, euen we, the children of wrath, the heires of Hell, and sonnes of the diuell, should now be stiled and entituled the children of God. Thus the manner of the Apostles speaking, who is like a man rauisht in spirit, and strucke with astonishment, at the beholding of this fauour, doth iustifie my first collection touching the glory and dignitie of *Adoption*. Vpon this point my meaning is now a little to insist, not out of any hope I haue to set out at the full a benefit so inestimable (*for the tongue of*
s 1. Cor. 13. 1. *men and angels* (s) cannot reach it) but out of a desire somewhat to helpe your conceipt, and to let you see (as God
t Ex. 33. 23. said to *Moses* of himselfe) as it were the *back-parts* (t) of that, the perfect glorie whereof, the dimnes of our minds, who
u 1. Cor. 13. 12 (as the Apostle saith) (u), *do see but in a glasse darklie*, be not able to behold. For which cause I will first assure you, that when I shal haue said all that possibly I can deuise touching

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it, I shall be as far from the infinitenes of the benefit it selfe, as when I began first to declare it.

I could easily collect euen a *cloud* (x) of circumstances for the enlarging the glory and worth of this estate; I will reduce all to three heads, lest by multiplying of points, I should confound your memories. The first is the excellencie of the meanes to procure it to vs. The second is the maiestie of the person, by whose name (through our adoption) we are entitled. The third is, the prerogatiues and priuiledges that are belonging to it. These three rightly weighed in the ballance of the sanctuary, will bring vs to some vnderstanding of the *surpassing and excelling weight of glorie* (y) that we are called vnto, when we are called the *sonnes of God*. First, if the worth of a thing be to be measured by the price giuen for it, well then may the *sonne-ship*, of Gods elect be valued at the highest rate for which there was paid such a matchlesse price: It was not obtained like the Romaine burgesship, *for a great summe* (z): nor for an *hundred fore-skins of some vncircumcised Philistims*, which was *Dauids* dowry for his wife to king *Saul* (a): nor for 30 *sheetes and* 30. *change of garments*, the appointed reward for him that could vnfold Sampsons riddle (b), no nor yet for such a Crowne as was taken from the king of Rabbah, *which weighed a talent of gold with precious stones* (c): (*the redemption of soules was much more precious*) (d): but the price was this, the sonne of God must debase himselfe to become the *sonne of man: God sent his sonne made of a woman, that we might receiue the adoption of sonnes* (e): neuer, a person of greater state (he is one that thinkes it *no robbery to be equal with God*) (f) may he is very *God* (g): Neuer, a debasement of lower pitch; in this, he *made himselfe of no reputation* (h), *a worme and not a man, a shame of men* (i): Who is then able sufficiently to admire the dignitie of this estate, (*to be the Sonne of God*)? which was vnprocurable, saue onely by this infinite price, the making of him to become nothing, by whom God in the beginning made euery thing.

x Heb.12.1.

y 2.Cor.4.17.

z Act.22.28.

a 1.Sa.18.27.

b Iud.14.12.

c 2.Sa.12.30.

d Pf.49.8.

e Gal.4 4.5.

f Phil.2.6.

g 1.Ioh.5.10.

h Ph.2.7.

i Pfal.22.6.

Secondly, touching the majestie of him whose name we beare being adopted, it is *God* (*the Sonnes of God*). *Seemeth it* (saith *Dauid*, being vrged by the Courtiers to entertaine the offer of *Sauls* daughter), *a light thing to you to be a kings sonne in law?* (k), and it is registred as an euident proofe of *Moses* faith, that he should prefer the *reproofe of Christ*, *before the title of the sonne of Pharaos daughter* (l). Betweene God and *Saul*, what comparison? betweene the Lord of Heauen, and the daughter of *Pharaoh* what proportion? Is it no light thing, to be the sonne of *Saul?* is it no pettie honour to bee called the sonne of *Pharaos* daughter? and shall wee thinke it a small prerogatiue to be the *Sonne of God*; *Dauid* might be the sonne in law of *Saul*, and yet not thereby entitled to the crowne: *Moses* might be the reputed sonne of *Pharaos* daughter, and yet bee still but in the state of a subiect: *All the Sonnes of God*, though they be as the seede of *Abraham*, *like the starres whom none can number* (m), yet they be heires euerie one: *If wee be sonnes, wee are al heires* (n): *It is your fathers pleasure to giue you the kingdome* (o). *Dauid* might haue beene a king by the donation of *Saul*. *Moses* a peere of *Aegypt*, by the procurement of *Pharaohs* daughter: yet both of their estates had beene lyable to hazard, *for God looseth the collar of kings, and powreth contempt vpon Princes* (p), and the houses of the greatest are but as the *house of the spider*, suddenly swept away with a broome (q): but this kingdome is a *kingdome, that cannot be shaken* (r): he that is once seized of it, cannot be remooued.

k 1. Sam. 18. 23

l Heb. 11. 24.

m Gen. 15. 5.

n Rom. 8. 17.

o Luc. 12. 32.

p Iob. 12. 18. 21

q Iob. 8. 14.

r Heb. 12. 28.

Thirdly, the priuiledges annexed to it. Priuiledges, and immunities, and charters for the confirmation of them, are things amongst men much gloried in; In townes incorporate, and societies of that nature, they be not a little stood vpon: but farre more honorable things are spoken of thee thou child of God: *Iacob* made *Ioseph* a coate of many colours *because he loued him* (s): and God hath clo-

s Gen. 37. 3.

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thed thee, with many beautifull prerogatiues, because he had a fauour vnto thee: To number them all, I may say with the Apostle (r), *the time would be too short*, it is hard for a mans memorie distinctly to comprise them. I will as out of a garden stored with beautifull flowerrs gather vp two or three of the fairest, and present them vnto you: Only before hand let me this admonish you, not to looke to heare of any such prerogatiues as carie with them a worldly pompe (for the *kings daughter*, though thee be glorious, yet it is *within* (u), and it is that which Saint *Peter* calleth the *hid man of the heart* (x), which I must speake of. Now these prerogatiues are to be distinguished thus: to be either in this life, or hereafter. Touching this life I will name you onely two: The first is an interest into Gods particular and speciall prouidence. God hath a generall prouidence ouer all things: *Thou openest thy hand, and fillest all things liuing of thy good pleasure* (y): Yea, ouer the beasts, *Thou Lord doest saue man and beast* (z): Yea, ouer the wicked (a), *The eyes of the Lord in euery place behold the euill and the good*: Yea, ouer the Diuels *themselues* (b); *Hell and destruction are before the Lord*. Now there is in him a speciall prouidence ouer his adopted sonnes: *They are most precious vnto him* (c) *His chiefe treasure* (d). *He that toucheth them toucheth the apple of his eye* (e). *He dwelleth with them* (f). *He followeth them whither soeuer they goe* (g). *He standes at their right hand* (h). *He holdes them vp by it* (i). *He keepes their feete* (k). *He counteth their wandrings* (l). *He numbreth their haire* (m). If they doe but *sigh*, he obserues it (n) *He giues his Angels charge ouer them* (o) *They are all ministring spirites sent foorth to minister for their sakes, which shall be heires of saluation* (p). If we haue any *sauour of the things of the spirit* (q), we must needes adiudge this to be a great prerogatiue: For what can he want that hath such a keeper? *The Lord is my shepheard, I shall not want* (r). All comforts, whether inward or outward, for bodie or soule,

r Heb. 11.32.

u Psal. 45.13.
x 1.Pet 3.4.

y Psal.145.16
z Psal.36.6.
a Pro.15.3.
b Pro.15.11.

c Exo.19.5.
d Psal.135 4.
e Zach.2.8.
f Ioh.14.23.
g Ioſu.1.9.
h Psal. 121.5.
i Psal 73.27.
k 1.Sam.2.9.
l Psal.56.8.
m Mat 10.30.
n Psal 38.9.
o Psal. 91 11.
p Heb 1.14.
q Rom. 8.5.
r Psal.23.1.

this is that liuing ſpring from which they proceed. If my wants be outward, here is my heauenly father ſtanding by me, *he knoweth what I neede* (f), and he cannot *forget me* (t): If my defects be from within; he is that *God of all grace* (u), and ſhall *fulfill all my neceſſities* (x): Neede I comfort? he is the *father of mercies, and God of all conſolation* (y): Want I direction in matter of Godlineſſe? *he will teach me the way that I ſhall chooſe* (z): Am I ſcant in holy duties, and would faine be furthered? *He will make me perfect in good works* (a): Am I falling backe, and would be confirmed? *He will ſtabliſh me in euery word, and good worke* (b). Am I almoſt ouertaken with ſome great offence? *He will keepe me from preſumptuous ſins* (c): Haue I fallen by occaſion into a fault? *I ſhall not be caſt off, he will put vnder his hand* (d): Am I full of infirmities, and feare the rigour of his law? *He will ſpare me as a man ſpareth his owne ſonne that ſerueth him* (e): Am I caſt down with ſickneſſe? *He will turne all my bed in my ſickneſſe* (f): Haue I receiued loſſe? *He will teach me how to haue want* (g): Is my eſtate but low? *He will make a little to be better vnto me then great riches vnto the mighty* (h): Am I loaded with reproaches for righteouſneſſe ſake? *His ſpirit of glorie ſhall reſt vpon me* (i). In a word, whatſoeuer may happen, *All things ſhall worke together for the beſt vnto me* (k). This priuiledge of Gods eſpeciall prouidence, is that *riuer of God* (l), out of which flow theſe ſtreames to make glad the Adopted of God.

f Mat.6.32.
t Iſ.49.15.
u 1.Pet.5.10.
x .Phi.4.19.
y 2.Cor.1.3.
z Pſal.25.12.
a Heb.13.21.
b 2.Theſ.2.17
c Pſal.19.13.
d Pſal.37.24.
e Mal.3.17.
f Pſal.41.3.
g Phil.4.12.
h Pſal 37.16.
i 1.Pet.4.14.
k Rom.8.28.
l Pſal.46.4.

The ſecond prerogatiue in this life, is the free vſe of Gods creatures, both for neceſſitie and for delight: This is a true ſaying; The charter auncientlie giuen by that great Lord of all at our firſt creation touching the vſe of his creatures, was forfeited into the hands of the Doner by Adams fall, all our teeth were ſet on edge, with that ſower grape of his firſt tranſgreſſion: It is reſtored and renewed by Chriſt, and only to thoſe, who are honoured with the adoption of ſonnes, only the heires, are the right inheritors of the earth, all the reſt are but vſurpers. Be their titles

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to their eſtates neuer ſo good, and firme by the Lawes of men; yet when matters come to ſcanning in the higheſt court of equitie and Chancery before God, they ſhall be all condemned for intruders: the *Subſtance* which they haue *deuoured, they ſhall vomit vp, for God ſhall draw it out of their bellie* (m); their verie eating, and ſleeping, and drinking in the ayre, if they had no other ſinne, ſhall be able to condemne them. Thinke then what a priuiledge it is to be a *Sonne of God*, a man to be aſſured in his ſoule, that that which he hath, be it little, be it much, yet it is that which is his, by a renewed donation from the Lord, and that euery creature *of God is good, and not to be refuſed by him, if it be receiued with thanks giuing* (n).

m Iob.20.15.

n 1.Tim.4.4.

Now for the prerogatiue of the ſonnes of God appertayning to the life to come, which way ſhall I begin to expreſſe it, when neither *eye hath ſeene, nor eare hath heard, nor hath it come into mans heart, what God hath prepared for thoſe that loue him* (o)? I remember what is regiſtred of a certaine painter, who being to expreſſe the ſorrow of a weeping father, hauing ſpent his skill before, in ſetting out the ſad paſſions of his children, thought it the beſt to preſent him vpon his table to the beholders view with his face couered, that ſo he might haue that griefe to be imagined by them, which he found himſelfe vnable to ſet out at the full. The like muſt I do in this caſe; the glorie of that glorie which the ſonnes of God ſhall hereafter enioy, I muſt commend it to you with a kind of ſilent admiration, that ſo you may with your ſelues ſuppoſe that to be infinite, which you ſee that I will not aduenture to expreſſe: yet giue me leaue to ſet before you for the furtherance of your priuat meditations, a little ſhadow thereof, betwixt which and it, there is notwithſtanding aſmuch difference as is betwixt a drop of water, and the hugh ocean Sea. When *Haman* was willed to ſpeak, by *Ahaſhueroſh*, what *ſhould be done to the man whom the king would honour*, he (ſuppoſing that the king had no meaning to honour any but him) ſaid thus, *Let them bring forth*

o 1.Cor.2.9.

forth for him royall apparell, which the king vseth to weare, and the horse that the king vseth to ride on, and that the Crowne royall may be set vpon his head, and let the horse, and the rayment be deliuered by the hand of one of the kings most noble Princes, and let them apparell the man, whom the king will honour, and cause him to ride vpon the horse through the streete of the cittie, and proclaime before him, Thus shall it be done vnto the man whom the king will honour (p): so shall it be to the sonnes of God at the day of iudgement. First, there shall be put vpon them royall apparell, such as the king of glorie Iesus Christ was vsed to weare: *long white roabes* (q), *the garment of saluation, the roabe of righteousnesse* (r). Secondly, the horse which the king rideth vpon, *I will graunt them* (saith Christ) *to sit with me in my throne* (s). Thirdly, the crowne royall shall be set on their heads, *henceforth* (saith *Paul*) *is layde vp for me a crowne of righteousnesse* (t). Fourthly, this glorie shall be furthered by the hands of the kings most noble princes: for, *his Angels shall gather together the elect at that day* (u), and then shall be verified the prophecie of the Psalme, this *honour shall be to all his Saints* (x); so shall it be done to the men whom the Lord will honour. Thus I haue giuen you a glimpse of that future glorie, leauing it to be enlarged in your priuat thoughts. And thus also haue I laboured for the iustification of my first point, to proue the glorie and the dignitie of the estate of *Adoption*, which is that *mystery which the Angels themselues desire to behold* (y); touching which I will now adde no more, only as I haue giuen you a bill, as it were of particulars, so I will now in a word tender vnto you the ground sum of all, as I finde it drawne vp by the Apostle *Paul*, where speaking to the adopted of God, he thus sayth, *All things are yours, whether it be Paul or Apollos, or Cephas, or the world, or life or death, whether they be things present or things to come, euen all are yours, and ye Christs, and Christ Gods* (z).

What should now be the vse of this Doctrine, or wherefore hath this dignitie of adoption beene set before vs, but

The Vse.

p Est. 6. 8 9.

q Reu. 6. 11.

r Is. 61. 10.

s Rom. 5. 21.

t 2. Tim. 4. 8.

u Math. 24. 31

x Ps. 149. 9.

y 1. Pet. 1. 12.

z 1. Cor. 3. 21. 22. 23.

to

to ſtir vs all vp to ſay in our hearts, as Chriſts hearers did, when he had ſpoken to them of the bread of life, *Lord* (ſaid they) *euer more giue vs this bread* (a): ſo you, I beſeech you, say euery one in the ſtrength of your beſt deſires; *Is the ſtate of Adoption ſuch an honourable eſtate? Lord euermore giue vs this dignity.* And how happie might I be, if by my labour this day I might eyther enkindle this deſire where hitherto it hath not beene, or might enflame it or adde heat vnto it where it is? Thinke we wel with our ſelues what there is of moſt force to ſharpen and to ſet edge vpon our affections, and ſee whether it be not heere offered to vs in abundance. Is it honour we affect? Why what greater dignity? Is it profit? What commoditie is heere with to be compared? all other profits periſh with the vſe, this, the more it is vſed, the more it encreaſeth, and can neuer be waſted. Is it pleaſure we are in loue with? what pleaſure is not vile, in reſpect of that peace of conſcience, that *ioy in the holy Ghoſt* (b), which accompanieth the knowledge and certainety of adoption? But with what words ſhould I deuiſe to aggrauate and to ſet forth the generall error of our Iudgements, the vilenetſe of our affections, the baſenetſe of our thoughts, who like ſwine, would rather ſnort in a dunghill, then in a bed of downe, and like the cocke in the fable would rather haue a corne of barley then a iewell of price, the onions, and garlick and pepons of *Aegypt*, rather then the commodities of Canaan: a *meſſe of red pottage with Eſau* (c) rather then a birthright? this is the great, the common, the far-ſpreading, the crying ſinne of this generation. Let vs looke a little vpon the buſineſſe of the times, and vpon the courſes of the greateſt part, and ſee how far they be from the purſuit of this rich grace, the grace of adoption: Thoſe three things which our Apoſtle *Iohn* ſpeaketh of (d), *the luſt of the fleſh, the luſt of the eyes, the pride of life*, haue the principality almoſt in euery mans endeauours: ſome haue no tune but that of the horſeleaches daughter *giue giue* (e), their *deſires are enlarged like Hell* (f), they can

a Ioh. 6.34.

b Rom. 14.17.

c Heb. 12.16.

d 1. Ioh. 2.16.

e Pro. 30.15.

f Hab 2.5.

neuer say, it is enough: some are all for honour like *Haman*, and nothing sticketh so much in their stomacke as that all may not bow to them; and as was said in *Ioseph's* dream, euery mans *sheafe do reuerence to their sheafe* (g): some haue no God but their belly (h), *to drinke wine in bowles* (i), and to *fare deliciously euery day* (k), there is their felicitie: *Euery day must be a day of slaughter* (l): some are in a humor of cloaths, in the *strange apparell* which *Zephaniah* speaketh of (m) the *tires and toyes* which *Esay* numbreth (n), these are their studie, in these is their happinesse: some be drinking like *Elah till they be drunke* (o), some sick with *Amnon* for lust (p), some going by troups *into harlots houses* (q), some encouraging themselues in wicked purposes, *and communing together to lay snares priuilie* (r): these and the like, be the grand imployments of the times; in the mean time (let your owne hearts tell me) who thinks vpon this great *loue which the father hath shewed vnto vs, that we may be called the sonnes of God*? This, in our seeming hath neither forme nor beautie, when we see it, we can conceiue nothing in it that we should desire it; the mercy of God offering it vnto vs, is vsed by vs, euen as the old man at *Gibeah* (s), it is forced to take vp its lodging in the streete, for no man receiueth it to house: I cannot but admire Gods patience, notwithstanding the intollerable scorne which is cast vpon his gratious offer in this behalfe. Tell vs, of being the sonnes and daughters of God, of the dignity of adoption, of the glorious inheritaunce of the Saints, it is as welcome (according to *Salomons* phrase) as is the *raine in harueste* (t), our palat finds no more tast in it, then *Iob* could in the *white of an egge* (u). He that hath no other matter to tell vs but this, we will say to him as *Felix* did to *Paul*, when he began to discourse of *righteousnesse, and temperance, & iudgement to come, Go thy way for this time, and when I haue conuenient time, I will call for thee* (x). Which of vs wil not condemne the rude excuses of those in the Gospell (y), who being bidden to the marriage of the kings son would suffer themselues to be detained by such vaine imploy-

g Gen. 37.7.
h Phi. 3.19
i Am. 6.6.
k Luc. 16.19.
l Iam. 5.5.
m Zep. 1.8.
n Is. 3.19.
o 1. Kin. 16.9.
p 2. Sam. 13.6
q Ier 5.7.
r Ps. 64.5.
s Iud. 9.18.
t Pro 26.1.
u Iob. 6.6.
x Act. 24.26.
y Luc. 14.18.

imployments. *I haue bought a farme* (ſaith one) *I muſt needs go ſeeit: I haue fiue yoke of oxen*, (ſaith another) *I muſt needs go proone them, I pray haue vs excuſed*. Is any man (will we thinke) ſo mad, as to looſe the fauour of a prince for the ſight of a farme? is it a meete excuſe to reiect the kindneſſe of a king for the tryall of a yoke of oxen? who durſt ſend the Lord of his land ſuch an aunſwer? I dare make you the iudges of their brutiſhneſſe: how then ſhall we anſwere for our owne fault, who offer the Lord a greater indignitie? we are not ſent for by the king to be his gueſts, but to be his ſons: we are not ſimply inuited to a dinner, but to an inheritance; yet oxen, and farmes, and ſhips, and vaine pleaſures, nay, the duſt in the ſtreete ſhal be more eſteemed: we be ſtill rooting and digging in the earth like Wants, beating our braines, ſpending our ſpirits, waſting our time, ſhortning our liues, by carking and caring for the traſh of this preſent world; and yet what is al the wealth in the world to the riches in heauen? what are the poſſeſſions of the earth to the inheritace of that kingdome? what is all the honor the world can heape vpon a man, in compariſon of this, to be *the Sonne of God*? Were thou as beautifull as *Abſolon*, in whoſe bodie *from the ſole of the foot to the top of the head there was no blemiſh* (z): As rich as *Nabal*, who at his ſheepe-ſheering made *a feaſt in his houſe like the feaſt of a king* (a): as gloriouſly arraied as *Herod* (b): as abſolute in gouernment as *Ahaſhuerosh, who comm inded* 127 prouinces (c): as ſtately ſeated for dwelling as *Nebuchadnezzar in his royall palace of Babel* (d): as politique as *Ahitophel, whoſe counſell was like as one had aſked counſell at the oracle of God* (e): as gratious in court as *Haman* the ſecond in a kingdome (f); yet, not being the ſonne of God thou ſhalt *periſh as the beaſts* (g), *thou ſhalt be kept to the day of deſtruction, and brought forth to the day of wrath* (h). On the other ſide, were thou as much afflicted as *Iob*, who was ſmitten *with ſore boyles from the ſole of his foot vnto his crowne* (i): as hard beſtead, as Lazarus, who lay looking for the reuerſion of an other mans

z 2. Sam. 14. 25
a 1. Sam. 25. 36
b Act. 12. 21.
c Eſt. 1. 1.
d Dan. 4. 26.
e 2. Sam. 16. 23
f Eſt. 3. 1.
g Pſ. 49. 12.
h Iob. 21. 30.
i Iob. 2. 7.

trencher (k): as much perplexed as was he who ate ashes as bread and mingled his drinke with weeping (l): as much scorned as *Dauid* (m); yet, being partaker of the adoption of sonnes, during thy life (as thou hast heard) the Lord shall be euer with thee, and in thy end thy death *shall be pretious in his sight* (n), *thy soule shall be carried by the Angells into Abrahams bosome*, (o), *where Christ is, there shalt thou be also* (p), *euen at the right hand of God, where there is fulnesse of ioy and pleasures for euermore* (q). Now, if this that hath beene said hath wrought so deepely, as to discouer vnto vs this our great sin in neglecting (as *the Apostle speaks* (r), *so great saluation*, I beseech you that it may preuaile also to beget in vs a holy resolution of reforming it: let vs as the people did in *Nehemiahs* time, vpon the discouery of a generall sinne (s) *make a sure couenant, and seale vnto it*, euen that hencefoorth, we will account all things but *losse and dung in respect of this, that we may be called the Sonnes of God.*

And now, because to exhort to a dutie, and not to shew the meanes of performing it, might happily worke some inclination to good, but could neuer produce any perfect worke, therefore it shall not be vnfitting (very agreeing I am sure it is to the matter, and to the text) to open that point also a little, touching the meanes by which those that do affect this prerogatiue of adoption may attaine vnto it.

There are two places of Scripture especially, by which we may be rightly informed in this matter. The one is deliuered by way of a Doctrine; the other by way of an example. The former is (t), *Ye are all the Sonnes of God by faith in Christ Iesus.* The latter is (u) *He gaue them this prerogatiue or power to be the sonnes of God, euen to them that beleeue in his name*: Both put together do make this good, that the means of adoption, is *Faith in Christ Iesus*, or (as Saint *Iohn* expounds it) *beleeuing in his name.* Here are al by faith made capable of adoption, euen according to the saying, *Iew, Grecian, Bond, free, male, female* (x): Faith sets open the doore to all. That which I will speake heerein, shall be drawne to these

k Luc. 16. 21.
l Psal. 102. 9.
m Psal. 69. 12.
n Psal. 116. 15
o Luc. 16. 22.
p Ioh. 14. 3.
q Psal. 16. 8.
r Heb. 2. 3
s Nehem. 9. 38
t Gal. 3. 26.
u Ioh. 1. 12.
x Gal. 3. 28.

these three particulars. First, what kind of faith it is, which maketh vs capable of adoption. Secondly, how it brings vs to be the sons of God. Thirdly, how it selfe is wrought in the hearts of the adopted. Touching the first this I say, that the *beleeuing* or *faith*, which maketh a man the sonne of God, is *an action of the will, whereby a man knowing certainly out of the scriptures that Iesus Christ is the promised Sauiour of mankind, doth for the matter of his soule, settle his heart, and repose himselfe wholly and solely vpon him*. This is properly that faith which is called *Iustifying* or *sauing faith*. An assent vnto the trueth of God reuealed in scripture, is necessarily required, as the root and foundation of faith, but the very life, or (as we speake in schooles) the forme of faith, is a resting vpon Christ, a casting a mans selfe wholly vpon him, for the sauing of his soule: hence are these words of reference in the language of the scripture touching faith; *to beleeue in Christ, to beleeue in the name of Christ, &c.* For the second, that also is necessarie to be rightly opened, because some men of corrupt minds, being such as *Paul* speaketh of, *who would be Doctors, & yet vnderstand not what they speak, nether whereof they affirme* (y), do think these speeches, *Faith iustifieth, faith adopteth, faith saueth*, to be derogatorie to the glorie of God, and to carie a contradiction to these, *Christ iustifieth, Christ adopteth, Christ saueth*. Vnderstand we therefore, & be not deceiued: One thing may be spoken of diuers particulars in a different sense; as for example, *God the father adopteth, Christ Iesus adopteth, the holie Ghost adopteth, Faith adopteth*: these are all true and without any mutuall contrariety: they be not as the yong men, which came forth out of the two armies before Ioab and Abner, euery one of which *thrust his sword in his fellowes side* (a), but rather like the brethren that *Dauid* speakes of, *they dwell together in vnitie* (b). *God the father adopteth, as the fountaine of adoption: Christ as the ground of adoption: The holy Ghost as the applier of adoption: Faith as the instrument of adoption*; and so, in the case of iustification. Besides, when in our common speech,

y 1. Tim. 1. 7.

a 2. Sam. 2. 16.

b Psal. 133. 1.

we say of some man, *his lease maintaines him*, is there any absurdity in these words? No: for euery man doth conceiue, that it is not a parchment lined with a forme of words, and accomplisht with a waxed label, that that man liues vpon; but it is thus apprehended, that by his writing, such or such an estate is made ouer vnto him, and by the profits rising out of that, he is maintayned: so when I say *Faith iustifieth, Faith adopteth*, I ascribe not any such power simply vnto faith; but this I intend, that *Faith coupleth me vnto him, by whose righteousnesse I am accepted with God, and by whose right, I receiue the adoption of a sonne*. Thus then we must vnderstand this point, that faith, or beleeuing brings iustification and adoption, not by any special excellencie that it hath in it selfe, but meerely and only by that place and office which the Lord of his owne will and mercy hath assigned it, euen to be the condition on our parts: *Beleeue and thou shalt be saued* (c). The ordinance of God makes a thing to haue that vertue in it, which of it selfe it cannot haue. Put case *Naaman* the Syrian had of himselfe gone and washed himselfe in Iordan seuen times, should he haue beene healed of his leprosy? No doubtlesse: but being commaunded by the prophet, and so hauing a warrant from God, he washed, and his flesh came againe, *like the flesh of a little child, and he was cleane* (d). So, how if the Israelites being stung in the wildernesse with fiery serpents, had out of some priuate motion of their owne, set vp a serpent of brasse vpon a pole, and looked on it, should they haue beene cured? It were idle to imagine it; but God appoynting it, his ordinance gaue a blessing vnto it: *he that looked liued* (e). I may truely say vnto you, that if we of our selues (without a promise and a warrant from God) should haue cast our selues wholly vpon the merits of Christ for saluation, it could not haue holpen vs: but the promise of the Lord, *beleeue and be adopted*, giues strength to the action, and faith by this, not by it selfe, vnites to Christ, and inuests vs into the vse and comfort of all his benefits. And thus is faith the

c Act. 16.31.

d 1. Kin. 5. 14.

e Num. 21.9.

the inſtrument of Adoption, not as it is a habite in vs, but as it is an act appointed by God, and bleſſed by him to ſuch a gracious purpoſe. The third point I vndertooke, was to ſhew how this Faith is wrought in the hearts of the adopted. The ſupreame giuer of faith is God, *euery good gift is from him*, (f). *To come to Chriſt and to beleeue in Chriſt are all one* (g): *None none can come to Chriſt except God the father draw him* (h); *To you it is giuen for Chriſt to beleeue in him* (i). But now inaſmuch as (according to the ſaying of the woman of Tekoah to *Dauid* (k),) *God hath appointed a meanes*, what that meanes is we muſt enquire. It is plainely taught in thoſe well knowne words (l), *how ſhall they beleeue in him of whom they haue not heard? and how ſhall they heare without a preacher?* When we magnifie our calling, and ſhew the neceſſity of our miniſtry for the begetting of faith, ſome ſwelling ſpirits, who (as the Apoſtle ſpeakes (m),) *thinke they know ſomething, when they know nothing as they ought to know it*, cry to vs as *Korah* and his complices did to *Moſes* and *Aaron, you take too much vpon you, ſeeing all the congregation is holy, euery one of them, and the Lord among them; wherefore then lift ye your ſelues aboue the congregation of the Lord* (n)? and imagine that we ſpeake rather out of a deſire to ſet out our ſelues, that the world may thinke there is ſome vſe of vs, then out of the truth of the thing. But, *let God be true* (o), and let there be no diſputing againſt his ordinaunce. Touching our ſelues, thus we profeſſe freely, that we are but *the miniſters by whom yee beleeue* (p): and as *Peter* and *Iohn* ſaid touching the miracle vpon the creeple at the temple gate (q): *we take not vp on vs by our owne power and godlineſſe* to beget faith in any mans heart: *the opening of the heart is* in the power of an other (r), euen in his who hath the *key of Dauid, which openeth and no man ſhutteth, ſhutteth and no man openeth* (ſ): Woe be vnto vs if we ſhall encroach vpon the Lords peculiar: but if it be his pleaſure, *who maketh his power perfect by weakeneſſe* (t), *and who chooſeth the weake thinges of the world to confound the mighty things*, (u), to tender

f Iam. 1.17.
g Ioh. 6.35.
h Ioh. 6.44.
i Phil. 1.29.
k 2. Sam. 14.14
l Rom. 10.14.
m 1. Cor. 8.2.
n Num. 16.3.
o Rom. 3.4.
p 1. Cor. 3.5.
q Act. 3.12.
r Act. 16.14.
ſ Reu. 3.7.
t 2. Cor. 12.9.
u 1. Cor. 1.27.

der vnto vs such a treasure, as is Faith, in earthen vessels (x), and *by the foolishnesse of preaching to saue them that beleeue* (y); who art thou that thou shouldst dispute with God? It is not my purpose to enter a discourse of this matter; onely this I say: when the Israelites desiring a King, God had appointed *Saul* to be their Head, it is said *wicked men despised him, and said, shall he saue vs? But a Band of men, whose heart God touched, they followed him* (z): so, when God hath ordained preachers to *gather together his saints, though some despisers writhe the mouth, and say in scorne, why shall these saue vs?* yet those, so many as whose hearts the Lord hath touched, they will follow, and they to their comforts shall find this means to be *the power of God vnto Saluation, when the despisers shall vanish away* (a).

So then now I haue euen chalked you out the way to Adoption. Is thine heart enflamed with the desire of this glorious estate to be the son of God? thou canst not atchieue it but by faith: being a beleeuer, thy desire in this cannot be in vaine. Could we haue deuised a more easie condition? wouldst thou beleeue? looke vp to the Father of lights; faith is his only to bestow: but forget not the meanes, the word of *Faith which we preach* (b). Though rauing dogs set open their mouths and barke against the moone, yet *walke thou in this light, and it shall guide thy feete in the way of peace*: and when the word preached hath brought thy heart within thee to be as the thirsty land, so that now like the Hart *for the riuers of water* (c), so, it *also panteth after Christ*, and thou wouldest think thy selfe happie, if thou mightest haue but one crum of grace; know that then, euen then Faith begins to peepe out in thee, and thou art in the direct course to be called *the Sonne of God*. I beseech you let no odde opinions, or faintnesse of spirit detaine vs from this course. When the people were in the wildernesse, in the way to the promised *Canaan*, they sent spies to see the state of the countrie (d): At their returne, they brought of the fruit of the land, and acknowledged the goodnesse and fertilitie

x 2. Cor. 4. 7.
y 1. Cor. 1. 21.
z 1. Sam. 10. 26 27.
a Rom. 1. 16. Act. 13. 41.
b Rom. 10. 8.
c Ps. 42. 1.
d Num. 13.

talitie of the foile; but (said they), *the people be strong, the cities be walled, the sonnes of Anak be there*; vpon this, the people were out of heart: well, *Caleb* stood vp and stilled them, saying, *Let vs go vp at once and possesse it, for vndoubtedly we shall ouercome it* (e). It may be so in this case; we may be brought to confesse that it is an admirable thing to be the sonne of God, and we would wish to attaine it, but happily we will withall cast many perils, and thinke with the sluggard, *there is a lyon without* (f); and so many things appertayning to it that we shal neuer accomplish it. I say therfore with *Caleb*, *let vs vp at once, let vs not be wearied and faint in our mindes, it is the Lords worke, and he will prosper it.* And so, leauing the successe of this exhortation to his blessing, I come to the second Doctrine.

e vers. 31.

f Pro 22 13.

The second Doctrine is, *that it is possible for him that is the sonne of God, to be assured in his owne soule that he is so.* Doe you al iudge whether this be a forced collection from this place. I aske: spake the Apostle vpon his knowledge, or vpon supposall? *Behold what loue the father hath shewed vnto vs, that we should be called the Sonnes of God*: and (g), *now are we the sonnes of God* (h), *We know that we are translated from death vnto life, because we loue the brethren.* Neither doth the manner of speaking sauour of ought, but certaintie; neither could it agree with the grauitie of an Apostle to speake so definitiuely, so determinately of that, of which he had no setled ground. Doubtlesse, the Apostle knew himselfe to be the *sonne of God.* You will say, he might know it, but it followes not therfore that so may we. Yes verily. For, first, both heere, and generally throughout the whole Epistle, he speakes in the plurall number (*we*), shewing that in these points, he singleth not himselfe out from the common ranke of beleeuers, but treates of matters common to them with himselfe. Secondly, lest any should suppose, that though these things were common to other beleeuers with *Iohn*, yet they were appropriated onely to the beleeuers then, and with *Iohn*, he giues vs a generall rule, that the

The 2. Dect.

g vers. 2.

h vers. 14.

Doctrine of comfort by the mediation of *Christ*, which he
i Ioh. 2. 2. deliuereth, belongs not to him onely, and the beleeuers, to whom he wrote, *but to all throughout the world* (i): so that, graunt me of *Iohn*, that he knew his owne adoption, I will inferre, that this knowledge is a priuiledge of all beleeuers, in their measure, as well as his. Now for the point it selfe, there is nothing for which the word of God doth affoord a more certaine proofe. To know that I am the sonne of God, *that my name is written in heauen, that my sinnes are forgiuen*, these things are all one in effect; and therefore what proofe may be alleadged for any one of these, the
k Luc. 10. 20. same pertayneth vnto all. *Reioice* (saith Christ) (k) *not that the spirites are subdued vnto you, but rather reioice, because your names are written in heauen.* I demaund, who can reioice in things vnknowen? Fooles may feed themselues with idle hopes, and tickle their fancies with imagined contentments, but no man can soundly reioice in that of which he hath no assurance. *Do not boast of to morrow* (saith *Solomon*
l Pro. 27. 1. (l)), and why not of to morrow? *because thou knowest not what a day may bring foorth*: Wherefore, it is vaine boasting of that whereof there is no certaintie. *Blessed is he whose*
m Psal. 32. 1. *wickednesse is forgiuen, and whose sinne is couered* (m): Can a man be blessed, and yet not perceiue it? can he be happie, and yet not know it? One maine part of happinesse is inward contentment: Ignorance of that vpon which my contentment is grounded, and contentment it selfe cannot agree: I beleeue the remission of sinnes, (saith the professor of Faith) in the Creede: Beleeuest thou the doctrine of Forgiuenesse in a generalitie? thou doest well; but *the Diuels do so, and they tremble* (n). I apprehend, and am per-
n Iam. 2. 19. swaded *of the pardon of mine owne sinnes*: there is the right meaning of the article. I am charged to *giue all diligence to*
o 2. Pet. 1. 10. *make my calling and election sure* (o): sure to God I need not;
p 2. Tim. 2. 19 I cannot: *The foundation of God stands sure of it selfe* (p): sure to mine owne soule I may, or else this precept is in vaine. I am commaunded by my Sauiour when I pray, to call

call God *Father*: how is he to me a father, into whose presence I may dare to come, and into whose lap I may be bold to vnfold my griefes, but as I am his adopted sonne in Christ? shall I terme him Father, and haue no assurance that I am his sonne? this were intollerable presumption. What should I multiplie proofes in so plaine a case? Scripture proofes are not to be receiued by tale, but by weight, one as good as an hundred. To bring vs to the assurance of our adoption, is the drift of preaching, the scope of praying, and the intent of our administring and receiuing the Sacraments: all ayme and driue at this, that we may learne to applie the generall sweetnesse of the Scriptures to our owne particulars.

But to cut off (as much as is possible) all mistakings: here is a necessarie question to be made touching this assurance of Adoption that I now speake of; whether it be such an assurance which is so certaine, that it is neuer intermixed, nor ouer-clouded, nor disturbed with doubtings? I aunswere: I dare not say it is such an assurance: I know *Dauid* knew himselfe to be the chosen of God: yet I know, that sometime he thought *he was cast out of Gods sight* (q), and that the *Lord would shew no more fauour* (r). I know that his tentations this way were long, so that his *eyes failed for waiting for God* (s), and much ado he had to master his owne distrustfulnes. *Why art thou cast downe my soule, and vnquiet within me? waite on God* (t), thrice there repeated: nay, I know further, and am assured, that they which neuer doubted of their adoption, did neuer beleeue it: For, as soone as Faith lookes aboue the ground of the heart, Sathan seekes to blast it with a storme of doubtings. What assurance then (will you say) is this you discourse of? I aunswere, an assurance ayming and striuing after assurance; an assurance wrastling and combating with continuall doubtings; an assurance which lookes not to come to perfection, but by wauering. It is the wisedom of God by this verie meanes to settle the hearts of his chosen. A man that plants a tree,

q Psa.31.22.
r Psa.77.7.
s Psa.69.3.
t Psa.42.& 43.

after that he hath put it into the ground, and begun to throw earth thereon, euer and anon, he is shaking: to why? not to ouerthrow it, but to feele it, how it stands, to make it sinke deeper, and the rootes to lie closer to the ground: so, the Lord giues leaue to the assurance of his children to be shaken, not to weaken it, but to confirme it, and to settle it so much the surer in the heart. This is the assurance of Adoption, euer striuing with distrustfulnesse, sometimes a little foyled, but soone reuiuing it selfe, and still in the end crowned with victorie: and who so shall ground his assurance vpon the many stormes of doubtings, that he hath endured, I am perswaded he doth it build vpon a rule that shall not deceiue him.

The 1. Vse. First, this discouereth one grand error of Poperie, which is (according to the Canons of the Councell of *Trent*) That no man can haue any assurance of his adoption in this life, other then coniecturall, vnlesse it be made knowne vnto him by speciall reuelation. He that will be a Papist, in deed and compleat, is bound by the rules of his owne Religion, euen to the verie end and period of his daies to be in suspense of that, without the assurance whereof, the soule of a Christian can haue no solide comfort. We say a Christian may doubt, it is possible for him to doubt: they say, he must doubt, and he is accursed if euer he thinke, or endeuour for any grounded certaintie. *Miserable comforters they are all* (as *Iob* said of his friends (u)): and as in all their doctrines they rob God of his glorie, which is his deerest iewell, so they depriue the soule of the assurance of Faith, which is her chiefest comfort. But leaue we them and come to our selues.

u Iob. 16. 2.

The 2. Vse. Secondly, this meets with corruptions among our selues; two chiefely: the first is theirs, who condemne this doctrine as presumptuous: what? for men to take vpon them to know so much of Gods secrets, as whether they shall be saued or no; whether they be the sonnes and daughters of God or no? *Answer:* To presse to know what God hath secreted,

creted, is presumption; but to refuse to take notice of that which God hath appointed a means to find out that is vnthankfulnesse. Truth is, of himselfe no man can find out this secret, *for the things of God knoweth no man, but the spirit of God* (x): *But now* (saith he) (y) *we haue receiued the spirit which is of God, that we might know the things which are giuen vs of God*, and (z) *we haue the mind of Christ*. Let men beware, least vnder a pretence of not presuming, they make themselues guilty of contempt. The second, is theirs, who neuer labour after any certaintie of resolution in this particular: I haue often wondred at it, to see how in other things euery mans desire is to deal vpon certainties, & yet how in this main & important point, they can satisfie themselues with meere suppolals For tenures of lands, for conueiances, for leases, for bonds, for indentures (Lord) what ado there is among men! how many draughts in paper, what scanning of words, what weighing of euery clause, as in a ballance. what counselling with lawyers before engrossing; then what care to keep them, what boxing them vp to preuent embezeling, and yet, what is all that is held, but euen a lump of earth, for a man of clay? two things, which all the wit and policie of the world, be not able to combine. Come we to the point of our chiefe inheritance, and let me proceed by poll, from man to man, and vrge him to shew his assurance. Alas, what wofull vncertaintie! *I hope well*, (saith one, *I trust* (saith another, *God is mercifull*, (saith a third, *I shall do as well as others*, (saith a fourth; surely, he that had no better assurance of his house where he dwels, then the most haue, or care to haue of the promised inheritance of their soules, would thinke himselfe in an euill taking: Alas, that we which are so politique for our bodies, should be so simple and silly for our soules! that we which seeke to make that so sure, which we are sure to forgo, are so remisse to lay a better foundation for the time to come! I would I were as able to reforme this grosse fault, as I am to conuince it. Who is there amongst vs able to plead not guiltie? either

x 1. Cor. 2. 11.
y ver. 12.
z 16.

we vtterly neglect this dutie, or we do not plie it so diligently as we should. I beseech you suffer the words of exhortation, and let my counsell herein be acceptable vnto you. *Giue euen all diligence* to make this one point sure, or else let me speake plainly vnto you, you haue nothing sure but condemnation: You build now vpon I know not what hope, which indeed is no hope, but meere presumption, and is but as the *reed of Ægypt* ([a]), *on which if a man leane, it will go into his hand and pierce it*, it will deceiue vs most, when by it we expect the greatest comfort. *The eyes of the wicked shall faile* (saith the Scripture) *their refuge shall perish, and their hope shall be sorrow of minde* ([b]) When death the *King of feare* (as *Bildad* calleth him ([c]), shall seize vpon them, *their candle shall be sodainly put out* ([d]), their former confidence *shall consume like a rotten thing, and as a garment that is moth-eaten* ([e]). This may be enough for the reproofe of this euill. Let me now with your good leaue follow the course in this which I held in the former point: I first perswaded you to affect the dignitie of Adoption. I next directed you how to attaine it: so now, I haue mooued you to labour for assurance, let me teach you how to be resolued: And this is indeed the verie sweet and marrow of all Religion, a man is but as an apprentice in Religion, he is neuer Master of his craft, till he is come to some skill and diligence in this particular.

a 2.Kin.18.25.

b Iob.11.20.

c Iob.18.14.

d Iob.18.6.

e Iob.13.28.

It was one of the old rules of the Law, That in the *mouth of two or three witnesses euery word should stand* ([f]): It is therefore the wisedom of God, that the assurance of Adoption should be grounded vpon the testimonie of two verie sufficient witnesses, *The spirit of God, and our owne spirit* ([g]): *The spirit of God beareth witnesse with our spirit, that we are the children of God.* Concerning this testimonie of the Spirit, it is a mysterie to flesh and bloud, it is a thing more easie to feele, then to expresse. There be certaine secret instincts & impressions of nature, which no tongue or pen of any man can define; as who can determine the distinc-

f Deut 19.15.

g Rom.8.16.

tion

ction of ſmell, by which the Ewe knoweth her own lambe from a ſtraunger? or the difference of bleating, by which the one diſcerneth the other in a multitude, which to our eares do make the ſame ſound? The ſame may be ſaid of theſe ſecret workings in the regenerate: they in whom they are perceiue them, and make vſe of them; but the diſtinct and proper nature of them, it paſſeth the skill of the moſt exact artiſt to ſet downe. This is verified in nothing more then in this teſtimonie of adoption, by the ſpirit of God: ſome circumſtantiall deſcription I may make of it, but to define it ſtrictly is more then I can performe. The ſpirit of God beares witneſſe of adoption, by applying to the heart in particular the promiſes of God touching the remiſſion of ſinnes and life euerlaſting by Chriſt, which are generally propounded by the publique miniſtrie: The word ſpeaketh in large and vnlimited manner vnto all, the ſpirit of God appropriates it to my ſoule, and conuerteth that to my perſonall comfort, which was commended in common to the whole aſſembly. *Iſay* calleth this a ***word behind*** (h), priuily aſſuring a mans ſoule of a more ſpeciall intereſt, into generall fauours. The maine thing to be cared for about this teſtimonie of the ſpirit, is how to diſtinguiſh it from an illuſion of Sathan, from a diabolicall impoſture: It is truely ſaid that the Diuell is Gods ape, and ſeekes to counterfeit him almoſt in euery thing. There is a thing like repentance, which is not repentance indeed, but onely a wordly ſorrow, cauſing death: there is a thing like holineſſe, which is not holineſſe, but hypocriſie: there is ſomewhat like prayer, which is not prayer, but lip-deuotion: ſo there is ſomewhat commeth very neere the teſtimonie of the ſpirit, which yet is not it, but meere colluſion. Yow haue ſcarce a wholeſome hearbe in the garden, but you haue ſome hurtfull weede in the field which is like it; he that is not skilfull, may be ſoone deceiued, as was he (i) that gathered Coloquintida for his pottage: Let vs learne a little then, how we may diſcerne betwixt the true teſtimonie

h Iſ. 30, 21.

i 2. Kin. 4. 39.

monie of the ſpirit, and the hiſſing of the Serpent. Two ſpeciall marks there be, by which we may diſtinguiſh them: Firſt, that aſſurance of Adoption, which is felt and perceiued in the heart, then when the heart is caſt downe, and is like *Dauids* heart, *My heart is like waxe, it is molten in the middeſt of my bowels* (k), that ſame is vndoubtedly the voice of Gods ſpirit, the teſtimonie of the holie Ghoſt. My reaſon is this: In the day of a mans ſecuritie, when he hath little or no apprehenſion of ſinne, further then according to the common ſaying, that *we are all ſinners*, it is poſſible for his owne vnſanctified nature, to cheriſh him vp, and to feed him with a groundleſſe hope, of I know not what. It is poſſible that Sathan ſhould puffe him vp with a preſuming conceit, that no doubt he ſhall be ſaued. But take me a man confounded in himſelfe with the conſcience of ſinne like *Ezra*, (l) *roaring for the griefe of his heart with Dauid* (m), *mourning as a doue with Hezekiath* (n), *hauing in him the arrowes of the Almightie, the venime thereof drinking vp his ſpirit, and the terrors of God fighting againſt him with Iob* (o): Take me (I ſay) a man brought to this exigent, and ſeeming to feel the verie ſcorching of Hell fire; nature can afford him no refreſhing, but matter rather of more perplexitie: the Diuell will not then ſeeke to cheere him vp, but rather (if it be poſſible) to thruſt him forward into vtter deſpaire; That hope of fauour with God through Chriſt, then, which then ſprings vp in the heart (as it were a hand ſodainly caſt out to ſaue a man at the verie point of drowning) muſt needs be the worke of Gods ſpirit; becauſe it is contrarie to the courſe and reaſon of nature, contrarie to the ſpite & policie of the Diuel, that a man ſhould then recouer any comfort. Let no Chriſtian ſoule then forget this diſtinction, as ſure a rule to know an illuſion of Sathan, from a perſwaſion of the holie Ghoſt, as *Shibboleth and Sibboleth* was to know an *Ephraimite from a Gileadite* (p). The ſecond marke is this: That teſtimonie of Adoption, which is begotten by the holie Ghoſt, is wrought in, and by the vſe of the meanes,

k Pſal. 22.14.

l Ezra 9.6.
m Pſal. 38.8.
n Iſ. 38.14.
o Iob 6.4.

p Iud. 12.6.

meanes, preaching, reading, meditation of Gods word, prayer, the right and reuerent vse of the Sacraments: For the Lord is euer a preseruer and maintainer of that course which himselfe hath sanctified. If he appoint a meanes, he doth not (ordinarily) worke, but by that meanes. The Diuell laboureth the contempt, or else the careleſſe vse of the meanes. *What need* (saith he) *so much hearing? to what end is a mans so much busying himselfe about the word?* He is the authour of cold, superficiall, and seldome praying, of negligent resorting to the Lords board, yet he buzzeth into a mans care and heart, a confident expectation of life eternall. This then I say vnto thee: Art thou a diligent and carefull hearer? doest thou giue *attendance at the posts of the Lords doores* (q)? Is his *word the ioy and reioycing of thy heart* (r)? Are the *promises of God sweet vnto thy mouth* (s)? Is it a delight vnto thee, to be an often guest with the rest of Gods people, at the heauenly banquet of his holie Supper? *Louest thou to poure out thy heart by prayer* before him (t): and hath that hope of Adoption which thou hast, been wrought in thee by these helpes? And doest thou find it to be cherished, and to be more strong, and effectuall, and liuely, by the diligent and conscionable attending on them? Surely thou hast the spirit of God within thee, who hath giuen thee *that white stone of discharge* from the guilt of sinne (u): *He is come to remaine with thee* (x), *to be the earnest of thine inheritance* (y), *and to seale thee vnto the day of redemption* (z). But on the other side, Art thou like *Gallio, one that carest not for these spirituall things* (a)? Or an *Athenian*, who when thou beholdest a Preacher, thinkest, *what will this babler say* (b)? when God offereth knowledge vnto thee doest thou say in thy heart, *depart from me I desire it not* (c)? Art thou of opinion that it *is in vayne* for men to be so precise about seruing of God (d)? Art thou one that prayest but seldome, other then in some formall words without inward feeling? and who carest for no other communicating at Gods board, then may keepe thee from the daunger

q Pro.8.33.
r Ier.15.16.
s Ps.119.103.
t Ps.62.8.
u Reu.2.17.
x Hag.2.6.
y Eph.1.14.
z Eph 4.30.
a Act.18.17.
b Act.17.18.
c Iob.21.14.
d Mat.3.14.

of a law? and yet, hast thou a secret perswasion, that thou art the childe of God, and shalt be saued? I say vnto thee, this is but an illusion of Sathan; this is no testimonie of the holie Ghost. The witnesse of Gods spirit, and the contempt of the meanes, do neuer meet. And thus much for the former of these two witnesses of Adoption, *the spirit of God.*

Now, we haue heard the verdict of the first witnesse, let vs proceed to the examination of the second, and that is *our owne spirit.* By our owne spirit, is not meant our naturall heart: *For the imaginations thereof are onely euill* (e), *it is wicked aboue all things* (f); *who can bring a cleane thing out of this filthinesse* (g)? but thereby is meant, that which *Dauid* calleth *a right spirit* (h): It is that *new spirit*, which God promiseth to put within the bowels of his chosen ones (i), a spirit purified by the blood of Christ, renued and sanctified by the holy Ghost, such a *spirit* it is whose testimonie we must hearken to. There is no truth by nature in our inward partes, and our own spirit can testify nothing but vntruth. The euidences of adoption arising out of a renued and sanctified spirit are many. I will name the most, and insist vpon those which I hold (considering the state of the times) to be most conuenient: They may be referred to two heads. First, inward tokens: secondly, outward fruits. Inward tokens are either in respect of our owne sinnes, or in regard of Gods mercie. Sinne beareth a threefold consideration: either as it is past, or as it is present, or as it may come hereafter. The renued spirit which must be the true witnesse of adoption, for sins past and committed, is an vntained lamenter, euen therfore because they be trespasses against Gods maiestie: This *is godly sorrow* (k). With sinnes present it is an earnest fighter, there is a continual combate betwixt it and the flesh (l). Touching sinnes to come, it is a continuall watcher, *keeping it selfe with all diligence* (m), *striuing to be kept vnspotted of the world* (n), *and to flee the corruption which is in the world through lust* (o). Now for the mercies

e Gen. 6. 5.
f Ier. 17. 9.
g Iob 14. 4.
h Ps. 51. 10.
i Ezec. 11. 19.
k 2. Cor. 7. 10.
l Gal. 5. 17.
m Pro. 4. 23.
n Iam. 1. 26.
o 2. Pet. 1. 4.

cies of God, such as concerne saluation; the renued spirit hath a double affection. First, of longing, *My soule longeth* (saith *Dauid*) (p), *it thirsteth for thee* (q). Secondly, of base esteeming all things in respect of it: *I thinke all things but dung, that I may win Christ* (r). Heere is a glasse worth our looking in: If we cannot see by beholding it, and by prying into our selues, these euidences in the tables of our own hearts, what shall I say? what? as *Ahabs Chaplaines, go and prosper* (s)? nay, sirrh, *let my tong cleaue to the roofe of my mouth* (t): I must say plainly, as *Peter to Simon Magus your hearts be not vpright within you in the sight of God* (u). And we haue reason to think vpon it: For (to touch it as by the way.) where is sorrow for sinnes past, when it is such a delight to many to record old vanities? such a vexation to the most, to haue their euils by-past, by the word of God ript vp? where is combating with sinnes present, when men giue themselues as *seruants to obey them* (x)? where is care to preuent future euils, when men study to offend and say of their sins, as the drunkard of his, *we will seeke them yet still* (y)? Againe, where is longing for Gods mercy in Christ, when there is an vniuersall flintinesse in mens hearts, that the greatest part of men, know not what it is to need a Sauiour? where is an accounting all things vile in respect of grace, whē men are so bewitched with the glorie of earthly things, and so *hardned through the deceitfulnesse of sinne* (z), that nothing is in so little grace, as the grace of God? Flatter we not our selues, the want of these euidences of Adoption, shall be a sufficient euidence to procure vs *bastards, and not sonnes* at the day of Christ. Thus of inward tokens: now next of outward fruits: that is, such fruits as *Iohn Baptist* spake of, *Fruits worthy amendment of life* (a). You haue two speciall catalogues of them: the one (b), the other (c): these cannot be wholly wanting without, where there is a renued spirit within. There is a kind of winter ouertakes the holiest of Gods seruants, in which there is small appearance of fruit, but (because there is euer a certaine seeret

p Psa.84.2.
q Psa.63.1.
r Phil.3.8.
s 1.Kin.22.
t Psa.137.6.
u Act.8.21.
x Rom.6.16.
y Pro.23.35.
z Heb.3.13.
a Luc.3.8.
b Gal.5.22.
c 2.Pet.1.5.

d 1.Ioh.3.9. seede remayning (d), there can be no perpetuall barrennesse. Thinke we that the Lord wil leaue them to be as vassals of Sathan, and slaues to sinne, to whom it is his will to bestow a kingdome? All the vessels of honour which

e 2.Tim.2.21. are meet for the Lord, are prepared to good works (e), and their *fruit is in holinesse, whose end shall be euerlasting*

f Rom.6.22. *life* (f). That feeling of Gods loue, *which is shed abroad*

g Rom.5.5. *in the hearts of his children* (g), makes them to loue God againe, to loue what he commaunds, to hate that which is knowne to be displeasing to his majestie: It will make them reason as *Ioseph* did; *How then can I do this great wickednesse, and so sinne against God* (h)? He that finds God

h Gen.39.9. to be a father to him, will carrie a child like disposition to God. These things are so plaine, that they need no proofe. I set this downe therefore for good: *Our spirit*, if it testifie aright, touching our adoption, beareth witnesse by the outward fruits of new obedience: they do all shine *as lights*

i Phil.2.15. *among men* (i), so many as shall *walke with Christ in white,*

k Mat.13.43. *and shine as the Sunne in the kingdome of God* (k). Now, what shall we doe, and which way shall we looke, when we come to be tried by this witnesse? For (alas) what be the fruites of men professing godlinesse? what a loathsome sauour should I seeme to raise vp, if I should enter into the discouerie of the filthinesse of these wofull times? which yet notwithstanding too too shamefully, and with a whoores forehead, that cannot blush, layeth open it selfe, with an high hand to the dishonour of God, to the shame of the Gospell, to the slaunder of Religion, and to the opening of the mouth of Papists against Gods truth. We giue the world occasion to *blaspheme that worthy name after*

l Iam.2.7. *which we be named* (l). What a controuersie hath God

m Chap.4.1. with the times for those sinnes which *Hosea* speaks of (m), *Swearing, Lying, Killing, Stealing, Whooring*? How are those

n Ezc.16.49. sinnes of Sodome, *Pride, Fulnesse, Idlenesse* (n), growne to a height in this generation? with these we haue filled

o Ezra9.11. the land from *corner to corner* (o): especially and aboue

all

all that sinne mentioned by *Iob* (p), *The iust and the vpright man is laughed to scorne*. In a land professing Religion, there is nothing in a more vniuersall disgrace, then the sinceritie of Religion. Blush ô Heauens to looke vpon this, and be a shamed ô thou Sunne to behold this wickednesse! Are these the fruites of Adoption? are these likelie to be the actions of those which *are kept by the power of God through faith vnto saluation* (q)? Sure, if the Diuell and his angels were let loose to liue in bodilie shapes among men, they would euen so liue, as the most men liue. Oppression, crueltie, exactions, pride, insolencie, drunkennesse, wantonnesse, oathes, sabbath-breaking, contempt of godlinesse, these would be their vsuall practizes. If you demaund how I know it: I answere, he is called an *vncleane spirit*, and I am sure he would be like himselfe. Now I say as *Christ* to the Iewes, *If we doe the lustes of the Diuell, we are of our father the Diuell* (r); His we are whom we obey (s). You know *Christs* iudgement touching the price of siluer (t): If it haue *Cæsars image, it must be giuen to Cæsar*. Surely, when the Lord beholds vs, and seeth in vs nothing but the image of Sathan, nothing but *the vnfruitfull workes of darknesse* (u), such as the *Prince of darknesse* (x) is author of, he will adiudge vs to him, whose image we beare: *For without holinesse shall no man see the Lord* (y). Remember then this marke: I say of the adopted, as *Christ* said in an other case, *By their fruits ye shall know them* (z). *Desire I in all things to liue honestly* (a), care I to know and to doe the will of my *heauenly father* (b)? Is *my conuersation as it becommeth the Gospell of Christ* (c)? Is the credit of Religion deare vnto me, so that I desire and labour, that by me it may not be *euill spoken of* (d)? *I haue a witnesse in my selfe* (e), which shall not deceiue me. Am I of a loose and dissolute behauiour? a slaue to mine own lusts? a man that hates to be *reformed* (f)? or else, do I content my selfe only with a kind of formalitie, and ciuill demeanor, otherwise cherishing in my selfe,

p Chap.12.4.

q 1.Pet.1.5.

r Ioh.8.44.
s Rom.6.16.
t Math.22.

u Eph.5.11.
x Eph.6.12.

y Heb.12.14.

z Mat.7.20.
a Heb.13.18.
b Mat.7.21.
c Phil.1.27.

d Tit.2.8.
e 1.Ioh.5.10.
f Psal.50.17.

many ſecret corruptions which are ſweet vnto me? Surely here is no teſtimony of adoption, but a *fearefull looking for of iudgement and violent fire* (g). Thus haue I made vſe of this place of *Pauls*, touching the two witneſſes of our *Spirituall Sonne-ship*: *Gods ſpirit, and, our owne ſpirit.* And this is the true courſe of triall, in this point of great concernment. To aſcend to the top at the very firſt, to Gods decree, is dangerous, it is to *be wiſe aboue that which is meete* (h): To begin at theſe endeauours in our ſelues, and ſo to aſcend by degrees, is comfortable, it is *to be wiſe according to ſobrietie*. To the decree of election, God hath ſet two ſeales, one he keepeth to himſelfe, *The Lord knoweth who are his*; the other he hath left to obtainable by vs, *Let euery one that calleth vpon the name of the Lord depart from iniquity* (i). Find we in our ſelues this latter, we may be ſure of right into the firſt.

g Heb.10.27.

h Rom.12.3.

i 2.Tim.2.19

Now touching theſe two teſtimonies, one thing is meet to be added for the ſatisfying of humbled ſoules, namely, that, put caſe a man vpon enquiry, cannot find the witneſſe of Gods ſpirit in himſelfe, yet if he find the other, it ſufficeth. Fire is knowne to be fire by the heat, though for the time it haue no flame: Nay be it (which is poſſible) that the witneſſe of a mans own ſpirit, in regard of the fruits of ſanctification be vncertaine, yet if there be but one conſtant motion of grace, ſuch as, *a longing for grace, a bewailing of vnbeleefe, a labouring againſt hardneſſe of heart*, yet it is comfortable. I ſpeake not this to cherish preſumption, or to encourage men to ſatisfie themſelues with ſhewes of goodneſſe, but that I may be free from that, which my *Maſter* himſelfe was carefull to auoid, I meane, *quenching the ſmoking flax*, and, *breaking the bruiſed reed* (k). And thus haue I diſcharged the two firſt generall points, *The dignity of Adoption*, and, *The poſſibility of knowing it.*

h Iſ.42.3.

The

The second Sermon.

THe third point now presseth vpon vs to bee considered of, namely, *That the state of Adoption is vnchangeable*, that is, that they who are once aduanced to that honour, can neuer after be depriued thereof. Lest I should seeme to make matter, and to force my Text to mine own purposes, I must first let you see, how this doctrine doth fetch his warrant thence. It seemeth to me, and so I suppose it will to you, when you haue once well considered it, that Saint *Iohn* spake these words, in a kind of reioycing and boasting manner, *Behold what loue &c.* as it were triumphing in this, that he with the rest of the beleeuers were called *the sonnes of God*. Now, if there had been any hazard in this estate, any possibilitie of losing it, his reioycing had been idle, his glorying vaine; It might haue been said vnto him, *Well mightest thou triumph in thine adopted state, if it were freed from casualtie; but why doest thou glorie in that, which albeit it be thine to day, may yet be forfeited to morrow?* Thus might *Iohn* iustly haue been challenged, if this condition had not been vnalterable: so that the verie maner of speech here seemeth to me, to be a sufficient ground of this doctrine, touching the vnchangeablenesse of *Adoption*. Therefore the Apostle also in the next verse, as a man past all feare of being disseisined of his expected inheritance, determinately thus speakes, *We know that when he shall appeare, we shall also appeare with him in glorie*. You see then how willing my text is to be the patron of this point: Hearken a little whiles I shall

The 1. Doctrine of this Sermon.

shall enlarge it further. The substance of the proofe which I will vse touching this Doctrine shall be this; that if there be any alteration in the state of *Adoption*, it proceedeth either from God or from some other inferior cause: but not from God, nor from any other inferior cause; therefore not at all. First, it proceedeth not from God; which I will thus make manifest. In the businesse of our saluation, the scripture ordinarily speaketh of God distinctly in the three persons, each of them hauing his peculiar worke and action therein: The *Father* the fountaine and beginning, the *Sonne* the instrument and ground, the *holie Ghost* the applier and accomplisher. Now it shall be made plaine to vs, that there is no defect in the workings of either of these three, which may hazard the estate of the *Adopted*. Touching *God* generally, *He is not a man that he should repent* (a), *his gifts and calling are without Repentance* (b), *his foundation standeth sure* (c); the good worke of grace which he beginneth, *he will performe vntill the day of Christ* (d), *The work of his owne hands he will not forsake* (e), He is not towards his *Adopted*, *as the Ostrich, who sheweth himselfe cruell to his yong ones, as they were not his, and so leaueth his egges in the earth, forgetting that the foote might scatter them, or the wild beast breake them* (f); but he is as the *Egle, who steereth vp her nest flottereth ouer her birds, stretcheth out her wings, and beareth them vpon her wings* (g); euen so, the Lord continueth a perpetuall protector of those whom he hath chosen to be his, vntill he hath brought them to their appointed perfection. Concerning *Iesus Christ, the author and finisher of our Faith* (h), *and prince of our saluation* (i), this is said, that all *that the father giueth him, he receiues* (k), and that *of those which are giuen, he loseth none* (l), neither *shall any pluck them out of his hand* (m). Touching the *Holy Ghost*, as he is said to be in the sonnes of God, so he is not there as a guest, to tarrie for a day or two, but as an inhabitant to *dwell* (n), and to *remaine* (o). Thus you see, that on Gods part there is no hazard: with him there *is no variablenesse, neither shadowing*

a 1.Sa.15.29.
b Rom.11.29.
c 2.Tim.2.19.
d Ph.1.6.
e Psal.138.8.
f Iob.39.17. &c.
g Deut.32.11.
h Heb.12.2.
i Heb.2.10.
k Ioh.6.37.
l Vers.39.
m Ioh.10.28.
n Rom.8.11.
o Hag.2.6.

by

by turning (p). Now if the change proceed from any lower cause, it must be either from the Diuell, or from our selues. I will proue it can be from neither. Touching the Diuell, I know he will endeuour it, for he *goeth about as a roaring Lion seeking to deuoure* (q); and as he hath been *a murtherer from the beginning* (r), so now, *his wrath* is encreased, *because his time* is shortened (s); but he shall not, he cannot effect it. First, his *Head is broken* (t), his maine strength is gone, and he cannot recouer it. *There is hope of a tree, if it be cut downe, that it will yet sprout, though the roote waxe old in the earth, yet by the sent of water, it may bud and bring forth boughes like a plant* (u), but if the roote be killed, it cannot reuiue. It is not a limme of Sathan, which is wounded, he might then licke himselfe whole; it is his head which is quelled, and the wound is past healing. Secondlie, there is a plaine assurance, that *greater is he that is in vs*, (namely, Christ by his spirit) *then he which is in the world* (to wit,) the Prince and God of the world (x), and that though he do tempt, yet there shall be an *issue giuen to the tentation* (y). This cleereth it to vs, that touching the state of *Adoption*, the Diuell cannot hazard it. I remember, the storie mentioning *Pharaoh* his pursuit of the Israelites speaketh thus, *Pharaoh king of Aegypt followed after the children of Israel, but the children of Israel went out with an high hand* (z): so in this, Sathan marcheth after with all his power, but the chosen of God are caried with an *High hand*, there is a *mightier* then he *to defend their cause against him* (a). As Sathan cannot hazard this estate, so neither can we our selues. If we could, it must be either by the losse of *Faith*, (which is the thing whereby we *stand* (b)), or by some great sinne, which may cast vs out of Gods fauour. Concerning the first, indeed *Faith* is the tye of *Adoption*, and if there were a possibilitie of loosing it, the state of *Adoption* were in danger. But (blessed be God) there is no such matter. First, it is the *Gift* of God (c), and his *Gifts* (as we haue heard) *are without Repentance*. Indeed,

p Iam.1.17.

q 1.Pet.5.8.

r Ioh.8.44.

s Reu.12.12.

t Gen.3.15.

u Iob.14.7. &c.

x 1 Ioh.4.4. 2.Cor.4.4.

y 1 Cor.10.13.

z Ex.14.8.

a Pro.23.11.

b 2.Cor.1.24.

c Phil.1.29.

if *Faith* were begotten in vs of our ſelues, and had a dependance vpon any freedome of will in vs, it might well be contingent; but being the entire *gift* of God, it muſt needs partake of the vnchangeable nature of God himſelfe. Secondly, it cannot *faile*, for Chriſt hath praied to the contrarie (d), *I pray that thou wouldeſt keepe them from euill* (e), and what greater euill then the loſſe of *Faith*? Is it poſſible, that his praier ſhould be in vaine? *I know* (ſaith he himſelfe, directing his ſpeech to his Father at the rayſing vp of *Lazarus*) *that thou heareſt me alwaies* (f). His interceſſion euen for this particular bleſſing of the not failing of our *Faith*, ceaſeth neuer, and ſpeedeth alwaies. Thirdly, it is teſtified of *Faith*, that it hath a certaine liuing power, which cannot die, *He that drinketh of the water which I ſhall giue, ſhall neuer be more a thirſt, but the water which I ſhall giue him, ſhall be in him a well of water, ſpringing vp into euerlaſting life* (g). I confeſſe that which cannot be denied, and is not to be ſecreted, that the *Faith* of the *Adopted* may be greatly waſted, and many things appertaining to it may decay, as, boldneſſe to come into the preſence of God, ſenſe and feeling of ſpirituall ioy, and of that *Peace* which *Paul* calleth *Peace in beleeuing* (h). It is poſſible for it, to be for a time euen buried in the heart, not ſhewing it ſelfe by any fruits of profeſſion: in reſpect alſo of the meaſure of it, it may be much leſſened and maimed, but where there is *Faith* in truth, it can neuer be cleane extinguiſhed. I ſay ſtill of the true beleeuer, euen when, to mans ſeeming, in regard of ſome fall, his eſtate is moſt fearfull, as *Paul* did of the youth at Epheſus, who fell downe from the third loft, and was taken vp dead, *His life is whole within him* (i): There is a hidden vertue yet within which will reuiue.

Now concerning *Sin*, that that cannot diſpoſſeſſe the *ſons of God* of their hoped inheritance, I can eaſilie ſhew. *All things worke together for the beſt vnto them that loue God* (k): If all things worke to their good, then not *Sinne* to deſtruction. Nay, he who for *Samſons* refreſhing brought *Meate*

d Luc.22.32.
e Ioh.17.15.
f Ioh.11.42.
g Ioh 4.14.
h Rom.15.13.
i Act.20.10.
k Rom.8.28.

out

out of the deuourer (l), and in the creation of the world made *Light* to come out of *Darkneſſe* (m), raiſeth much good to his children, euen out of *Sinne*: as, much watchfulneſſe, much humilitie, much thankfulneſſe to God, much charitie towards men, &c. Elſe, why ſhould *Paul*, euen *gladly reioice and take pleaſure in infirmities* (n)? Secondly, it was a promiſe to *Salomon*, (and why not in *Salomon* to all the *ſonnes of God*?) *I will be his Father, and he ſhall be my ſonne; If he ſinne, I will chaſten him with the rod, &c. but my mercie ſhall not depart away from him* (o). *Peter* may ſinne, but his Maſter ſhall *looke backe vpon him*, and that ſhall melt him into teares (p). Thirdly, God deſireth the ſaluation of his *Adopted* ſonnes: Thinke we, that he will not (being able) remoue all impediments to their eternall, and (on his part) intended good? yes doubtleſſe: yet it is not his pleaſure to take away *Sinne*: For he ſuffreth it to be yet euen in the holieſt, yea, although they be earneſt with him to be freed from it. *I beſought the Lord three times*, ſaith *Paul* (q), and yet he could not be diſcharged. If the deſirer of our ſaluation, and the remouer of all hindrances to it, do yet leaue *ſinne* behind, weakned indeed, but not aboliſhed; ſurely then, *Sinne* cannot ouerthrow the certaintie of our future inheritance. Thus haue I perfited this reaſon, to which it were not hard to couple many more: *There is no condemnation to them that are in Chriſt* (r). To ſay, they cannot be condemned, ſo long as they are in Chriſt, is nothing, neither was that the queſtion, the debating whereof the Apoſtle vndertooke: But this was the queſtion, as appeareth by the whole cariage of the former chapter; How it could be, that, ſeeing *Sinne* ſeparated betwixt God and the Soule, Man being ſtill a ſinner can be ſaued? This doubt the Apoſtle thus reſolueth; That *being once freed from the Law of Sinne and Death* (s), he can neuer be againe enthralled: is he once in *Chriſt*? he can *neuer be condemned*. And know this for a concluſion of the proofe of this point: If it be poſſible for one of the *adopted ſonnes of God*, to looſe his eſtate, it is poſſible for all; for one

l Iude 14. 14.
m 2. Cor. 4. 6.
n 2. Cor. 12. 9. 10.
o 2. Sam. 7. 14. 15.
p Luc. 22. 61.
q 2. Cor. 12, 8. 9.
r Rom. 8. 1.
s verſe 2.

hath no more priuiledge then an other: Now if all might be diſpoſſeſſed, it were poſſible for Chriſt to haue died in vaine, which in common vnderſtanding were a moſt groſſe abſurditie. I ſhut vp this point therefore with the ſaying of the Pſalme, *They which truſt in the Lord* (that is which beleeue in the name of the Son of God, and are the *Sonnes and daughters of God* by *Faith*) *are as the mount Sion, which ſhall neuer be remoued, but ſtandeth faſt for euer* (t); and *thankes be to God for this vnſpeakable gift* (u).

t Pſal.125.1.
u 2.Cor.9.15

I am not ignorant that this Doctrine is much excepted againſt: It is the anchor of a Chriſtian, and it is Sathans chiefe deſire to pull it vp: But as God ſaid to *Ieremie*, ſo ſay I of this point, *The Lord hath made it a defenced citie, and an iron pillar*; the Diuell and his Hell-hounds *ſhall fight againſt it, but they ſhall not preuaile* (x). To enter the liſts againſt all opponents, were a labour not vnworthie, but more fit for a diſputation then a Sermon. I will name you, and cleare to you the moſt common and foule-mouthed obiection, and ſo come to the vſes of this doctrine: *Here is a window* (ſay ſome) *ſet open to all maner of licentiouſneſſe, a verie ſchoole of fleſhly libertie: Cannot I looſe my Faith? can no ſinne cut me off from Chriſt? why then, what ſhould I ſet ſuch preciſe limits to my ſelfe? why ſhould I feare to ſatisfie my owne luſts, in ſuch and ſuch delightfull ſinnes? My tenure of heauen, I cannot forfeit, the eſtate of my Soule is firme how ſoeuer it be.* I anſwere, Firſt, Wicked conſequences wrung out of holy principles, do neither weaken their truth, nor leſſen the conuenience of reuealing them. *As Sin hath abounded, ſo hath grace ouer-abounded*, ſaith *Paul* (y): Why then, *let vs ſinne that grace may abound*, ſay ſome (z). Is the truth of this doctrine ouerthrowne by this helliſh inference? God forbid. Hony is hony though a Spider turne it into poiſon. Or did *Paul* vpon this recall himſelfe, as if it had been better to haue kept in this point, then to put ſuch a ſtone of offence before the vngodlie? No. It is better that a thouſand reprobates, *ordeined of old vnto condemnation, ſhould turne the grace of*

x Ier.1.18.19

Obiection.

Anſwere.

y Rom.5.24.
z Rom.6.1.

of God into wantonneſſe (a), and ſtrengthen their hands to iniquitie, by peruerting the doctrine of Saluation, then that one humbled ſoule, for whom Chriſt died, ſhould be ſent away with a heauie heart for want of refreſhing. Secondly, I ſay further, that he which hath Faith indeed, will not, nay he cannot ſo diſpute. The beleeuer knoweth himſelfe bound to the obedience of the Law, though he be freed from the damnation of the Law; and certaine it is, the more aſſurance of Saluation in a mans ſoule, the more feare and trembling in a mans courſe: He which is beſt aſſured, hath moſt power of Gods ſpirit, and the ſtronger the ſpirit of God is within, the more holineſſe and fruits of grace without. It is a comfortable ſaying, that he which beleeueth truely cannot be damned, and it is a true ſaying, that he which liues and delights, and taketh pleaſure *in preſumptuous ſinnes* (b), doth not beleeue truelie. Thirdly, this is further to be added, That put caſe ſome beleeuer ſhould (which is poſſible) through the delution of Sathan, ſo far abuſe this holie doctrine, as to take libertie thereby to commit ſome great ſinne, let ſuch a one know, that albeit he may recouer, and be ſaued; yet it ſhall coſt him deare, he ſhall haue ſomewhat to doe, before he ſhall recouer the feeling of Gods fauour, which muſt needs be ouerclouded by his treſpaſſe. It coſt *Dauid* after his adulterie many a ſigh, and many a groane, many a ſad, perplexed, and wofull paſſion was he caſt into, before he could *heare of ioy and gladneſſe* (c). That ſpeech of his, *Caſt me not away from thy preſence, and take not thy holie ſpirit from me* (d), argueth that he was euen robbed (in his owne apprehenſion) of all fauour of God, and of all working of his ſpirit. This is euen a verie Hell, into which whoſo is fallen, would giue a world to be releaſed. Let no man therefore giue this aduenture, he ſhall ſurely eate the fruit of his owne preſuming. And this may ſerue as a ſtrong Northwind to diſpell this light Obiection.

This doctrine is, as *cold waters* to a Chriſtian *Soule* (e), this

a Iude verſe 4

b Pſ. 19. 13.

c Pſ. 51. 8.

d verſe 11.

e Prou. 25. 25.

this *will ſatisfie as with marrow and fatneſſe* (f). Perceiueſt thou thy ſelfe vpon a true and diligent inquirie made into thine owne heart, to haue ſome beginnings of *Faith*, ſome *firſt fruits of Gods ſpirit* (g), ſome *pledges of Adoption*? Oh, what cauſe haſt thou to reioice, euen as a man *that findeth a great ſpoile* (h)? Theſe things may grow in thee, nay, they will encreaſe, but they can neuer die: Theſe witneſſes of *Adoption* cannot deceiue: God is not wont by them, to giue *an earneſt of inheritance* (i), and then to draw back his word: As he cannot be *mocked* (k), ſo he is not wont to dally. This is a difference betwixt the *God of truth* (l), and the *Father of lyes* (m); The Diuell is large in his profers, *All this will I giue thee* (n), his performance is ſhort when it comes to payment: Gods promiſes are certaine, neuer leſſe but rather more in accompliſhment then in tender. If the earneſt be giuen it is neuer recalled, the *ſeale* (o) of the ſpirit once ſet on, is neuer razed out. How happy art thou, that art poſſeſſed of ſuch a fauour? thou maieſt ſay to thy ſoule, *Returne vnto thy reſt ô my ſoule, for the Lord hath beene beneficiall vnto thee* (p): or as *Deborah* to hers, *ô my ſoule thou haſt marched valiantly*, which haſt gotten ſuch a bootie (q). *The Lord bleſſed Obed edom, and all his houſhold, becauſe of the Arke* (r); how ſhall thy ſoule be bleſſed which hath receiued ſuch a gueſt? That great ramping *Lion* (s), the deuourer of ſoules, while thou paſſeſt through this earthly wildernes, this *vale of Baca* (t), will ſeeke to teare it from thee; but be of good comfort, there is *a ſtronger then he* (u), euen that *Lion of Iudah* (x), and he ſhall eſtabliſh thee; and, be ſure of this euer, that when he ſhall multiplie reaſons againſt thee, drawne ſome from the iuſtice of God, ſome from the many corruptions of thine owne heart, and all, to weaken this aſſurance; be ſure (I ſay) ſtill to hold the concluſion faſt, *I know whom I haue beleeued* (y), he hath begun a worke in me, and I am ſure he will not now forſake me; and ſay thou to Sathan, as *Dauid* did to *Goliah*, *Thou comeſt to me with a ſword and ſpeare*, thou haſt ſharpned thy *fierie darts* (z) againſt

f Pſ.63.5.
g Rom.8.23.
h Pſ.119.162.
i Eph.1.14.
k Gal.6.7.
l Pſ.31.5.
m Ioh.8.44.
n Math.4.9.
o Eph.4.30.
p Pſ.116.7.
q Iudg 5.21.
r 2.Sam.6.11.
s 1.Pet.5.8.
t Pſ.84.6.
u Luc.11.22.
x Gen.49.9.
y 2.Tim.1.12.
z Eph.6.16.

against me, *but I come to thee in the name of the Lord of Hostes*(a), and in the assurance of his promise, against which *all the gates of Hell shall neuer be able to preuaile*(b). This is the gracious vse of this doctrine, and well is he which knoweth how to applie it.

Let me begin the second vse of this point with the challenge of the Prophet to the people of old; *Wherfore do you lay out siluer, and not for bread, and your labour without being satisfied*(c)? So, why seek you for things which cannot continue, and let those things go which are eternall? Hath not our owne experience yet taught vs the vanitie of earthly things, that they all vanish as a cloud, and passe away sodenlie like the wind? *Vnderstand yee vnwise among the people, and yee fooles, when will ye be wise*(d)? Let a man stand (like *Salomon*) *in the window of his house*(e), and obserue mens courses, here he shall see one moiling and vexing himselfe like him whom *Bildad* speaketh of, *who teareth his soule in his anger*(f), and all, *that he may set his nest on hie, and be laded with the thick clay*(g): another ambitiously hunting after some honor or office, abiectlie & basely fauning vpon and flattering euery one, who may be any little furtherance to his desires, *kissing*, (like *Absalom*) euery one that *commeth neere him*(h): a third hanging vpon some Lawyers sleeue, to plot and deuise how to perpetuate his estate, that he and his posteritie may enioy it by an vnchangeable decree to the end of all, thus thinking that his *Habitation shall continue euer, from generation to generation*(i). On this fashion do men dreame of perpetuities and euen of a kind of eternitie vpon earth, and euery mans plotting aimeth at this, how to make things sure. And yet how soone is the house of *Ieroboam sweept away, euen as a man sweepeth away dung till all be gone*(k)? How sodenly is *Shebnah* the treasurer, who thought to die and be buried in his owne land, *driuen from his station, and rolled and turned like a ball in a large countrey*(l)? How quickly is *Nebuchadnezzer driuen from men*, and made to *dwell with the beasts of the field*(m)? In what short time

a 1. Sam. 17. 45
b Math. 16. 18
a. Vse.
c Is. 55. 2.
d Ps. 94. 8.
e Pro. 7. 6.
f Iob. 18. 4.
g Hab. 2. 6. 9.
h 2. Sam. 15. 5
i Ps. 49. 11.
k 1. Kin. 14. 10
l Is. 22. 18. 19.
m Dan. 4. 29

time is *Haman*, whoſe *excellency mounted vp to heauen*, and whoſe *Head* might ſeeme *to reach the cloudes* (n), thruſt out of life and honour and all, and *hanged* vpon that tree which he prepared for another (o)! How often haue we ſeene the *Riches of the ſinner laied vp for the iuſt* (p), great *wiſemen dying, and leauing their riches for others* (q), and *ſtrangers eating it vp* (r), and ſo all *their beautie conſuming when they go from their houſes to the graue* (s)? How ordinarily do we behold *the Sea deuouring, the fire waſting, the extortioner catching* (t), contentions in Law fretting out, whoredomes eating vp, offences againſt the Prince forfeiting, wilfull humors ſcattering all thoſe large means, which men thought to haue entailed to them & theirs, ſo *long as the moon endureth* (u)? How many a man is ſodenly taken in a night with that fearfull arreſt, *Oh foole this night will they ſeeke away thy Soule &c* (x), euen then when he doth begin to enioy his gettings! And yet men cannot be wiſe to *chuſe the good part* (y), yet, they cannot learne to *ſet their affections vpon the things aboue* (z). *Vpon thy belly ſhalt thou go, and duſt ſhalt thou eate all thy daies* (a), you know it was the doome which God gaue vpon the Diuell: how farre are we from this puniſhment, who *mind none but earthly things* (b)! O that, (as Chriſt ſaid to Ieruſalem) we might *know at the leaſt in this our day*, theſe things (c), and that we could learne to ſee, and to lament and to reforme, our owne folly. I ſay with the Apoſtle, *I will ſhew you a more excellent way* (d). Do you affect perpetuities, do you deſire a glorious, a comfortable, an honorable, and withall an vnchangeable eſtate? Behold heere the eſtate of *Adoption*: ſee heere an inheritance, of which no man that hath it once can euer after be depriued. A leaſe of an eſtate for liues is much, a tearme of a thouſand yeares is more, a holding for me and mine heires for euer is a great matter, but what is al this to Eternity? If this eſtate were in reſpect of the yearely commoditie of it, no better then one of our earthly reuenues, yet in reſpect of the endleſſe ſetledneſſe therof it were better worth: But being (as it is) ſo far beyond them all in worth,

n Iob. 20.6.
o Eſt. 7.10.
p Pro. 13.22.
q Pſal. 49.10.
r Eccl. 6.2.
s Pſ 49.14.
t Pſ. 109.11.
u Pſ. 72.7.
x Luc. 12.20.
y Luc. 10.42.
z Col. 3.2.
a Gen. 3.14.
b Phil. 3.19.
c Luc. 19.42.
d 1. Cor. 12.31.

worth, and withall, ſo without all expiration of time, betwixt them and it what compariſon? It was an honorable penſion which the King of Babel gaue to *Ieboiachin* the King of Iudah(his captiue): *His portion was a continuall portion, euery day a certaine, all the daies of his life vntill he died* (e): Yet it is nothing to this. *Ieboiachins* portion was as much the firſt day, as the laſt, it was neuer improued: But this is a dailie addition to the graces and comforts of the *Adopted*, (for, *to him that hath ſhall be giuen, and he ſhall haue abundance* (f): *Ieboiachins* portion died with him, but the portion of the *ſonnes of God*, extends it ſelfe then into the greateſt proportion, when their daies on earth are determined, and ſo becommeth *an eternall weight of glorie* (g). How iuſtly then may the *Adopted* child of God take vp the ſpeech of the Pſalme, and ſay, *The lines are fallen vnto me in a pleaſant place, yea I haue a faire heritage* (h)? how vile is a kingdome to me in reſpect of this poſſeſſion? What ſhall I ſay to quicken your affections to this thing? I muſt euen pray for you, as the prophet *Eliſha* did for his ſeruant, *Lord I beſeech thee open their eyes that they may ſee* (i). I remember what the Apoſtle ſaid of the great men which crucifie Chriſt; *Had they knowne it, they would neuer haue crucified the Lord of glorie* (k): ſo, did *we know* (as our Sauiour ſpake to the woman of Samaria) *the gift of God* (l), were our eyes anointed with *eye-ſalue* (m), that we might ſee the dignitie of this vnalterable eſtate, we could *neuer tread vnder foote* (n) ſo great a bleſſing, and paſſe along by it with a diſdainfull and careleſſe eye, as a thing not worthie the regarding. I can ſay no more; If neither the excellencie of the eſtate, in regard of the preſent fruition of it (ſpoken of in the former part,) nor the perpetuitie of it (diſcouered now) can moue vs, I know not what may perſwade vs. A man may euen pitie vs, as Chriſt did his perſecutors, and pray that God would not *lay this ſinne to our charge* (o), becauſe indeed *we know not what we doe* (p). Only for a concluſion, let me commend one thing vnto you: When old *Eli* had

e Ier.52.34.
f Math.25.29
g 2.Cor.4.17
h Pſ.16.6.
i 2.King 6.17
k 1.Cor.2.8.
l Ioh.4.10.
m Reu 3.18.
n Heb.10.29.
o Act.7.60.
p Luc.23.34.

giuen holie and wholsome aduice to his disordered sonnes, the holie Ghost thus addeth, *Notwithstanding they obeied not the voice of their father, because the Lord would slay them* (q): and vpon the same ground the prophet of God said to king *Amaziah*, *I know that God hath determined to destroy thee, because thou hast not obeied my counsell* (r). Out of which places it followeth, that mens disobedience to the counsell of God, when it is gratiously reuealed to them, is a certaine fore-runner of destruction. A sinne is discouered, a remedie declared, but the euill is not reformed; where it is so, it is, *because the Lord will slay*. But I will hope better things of you, and so come to the fourth point.

q 1. Sam. 2. 25

r 2. Chr. 25. 16

The fourth and last Doctrine is, *That the spring and fountaine of all this excellent estate is Gods loue. Behold what loue &c.* This is so plaine and obuious out of the verie current of the words, that *he may runne that readeth it* (s). Any man may see, that the Apostle acknowledgeth no other beginning of this *Sonne-ship*, but the *Loue* of God. I will (according to my course held hitherto in the former points) endeuour to giue further light vnto this doctrine, by testimonies, authorities, and proofes of holie Scripture. This is that therefore, the proofe and explication whereof I vndertake; *That our being the adopted sonnes and daughters of God in Christ, can be ascribed to no other cause, but only to the freedome of Gods grace*: For, so, the *Loue* of God, hath no higher cause then it selfe: *Not that we loued him, but that he loued vs first* (t). This then by way of a first proofe, I may affirme, that the word of God, speaking of the particulars of mans Saluation, deriueth all out of the *Loue*, *Grace*, *Mercie*, *Bountie* of God, excluding all things whatsoeuer else, that might seeme to be any motiues or inducements to him. Touching *Election* which is the ground of all, it is said that the whole drift of it, is nothing but this, *The praise of the glorie of Gods grace* (u): There is nothing to be beheld in it, but only *Grace*. Touching the sending of Christ, to work the great work of our Redemption; *So God loued the world, that*

The 2. Doctrine of this Sermon.

s Hab. 2. 2.

t 1. Ioh. 4. 10.

u Eph. 1. 6.

that he gaue his only begotten Sonne &c. (x). Touching our *Calling* out of the ſtate of condemnation, vnto the hope of a better life; *God hath called vs with an holie calling, not according to our works, but according to his purpoſe and grace* (y). Touching *Iuſtification; We are iuſtified freely by his grace* (z). Touching *Saluation*, which is the end and accompliſhment of all, *When the bountifulneſſe and Loue of God our Sauiour toward man appeared, not by the works of Righteouſneſſe which we had done, but according to his mercy he ſaued vs* (a). It were not hard to multiplie teſtimonies of this kind, I do but giue you a taſte rather then a full draught, to auoid tediouſneſſe. It is truly ſaid, that the people of Iſrael were a type of Gods choſen; the Ægyptian bondage, a ſhadow of our naturall thraldome vnder Sathan; the promiſed Canaan, a reſemblance of our eternall Reſt in heauen: Now looke, how the caſe ſtood with their tranſportation out of Ægypt into Canaan, ſo is it in the intereſt which God hath giuen vs vnto life eternall. Touching the former it is ſaid, *The Lord did not ſet his loue vpon you, nor chuſe you, becauſe you were more in number then any people (for ye were the feweſt of all people) but becauſe the Lord loued you* (b). A ſtrange ſpeech, *The Lord ſet his loue vpon you, becauſe he loued you*, that is, becauſe it was his free and gratious pleaſure ſo to do: This is equally true, in the caſe of *Adoption*. The Lord hath loued his choſen, not becauſe they were more then others, (for, they are *a lule flocke* (m), nor becauſe they were better then others (for they are all *by nature the children of wrath as well others* (n)), but becauſe he loued them, or (as our Sauiour ſpeaketh,) *Becauſe his good pleaſure was ſuch* (o). And what might be the reaſon (think we) that in Canaan, euery mans dwelling, euery mans ſhare was diuided vnto him by *Lot* (p), but to teach them that their portion was Gods admeaſurement, and therefore to be receiued as from him, without gainſaying, and to teach vs alſo by that ſhadow, that our place, among thoſe *many manſions in Gods houſe* (q) is not of our owne chuſing, but caſt vpon vs by the freedome of diuine

x Ioh.3.16.
y 2.Tim.1.9.
z Rom.3.24.
a Tit.3.4.5.
b Deut.7.7.8.
m Luc.12.32.
n Eph.2.3.
o Mat.11.26.
p Ioſua 14.2.
q Ioh.14.2.

appointment. Secondly, for the further opening of this excellent point, let me declare vnto you, 1. that there was no need on Gods part to adopt vs: 2. that there was no worth in vs, for which he should so aduance vs: which two things being cleered, it will be as manifest as the Sunne, that there was no other beginning of *Adoption* but only *Loue*. First, that there was no neede on Gods part, may thus ap-peare: He that adopteth a sonne doth it (ordinarilie) vpon one of these two occasions, either for default of naturall issue, or for want of such issue as is fit to inherit his estate. Neither of these could haue place in God: First, God needed no successor, it being true in him, which is said, that *from euerlasting to euerlasting he is God* (r), that he is *the same, and that his yeares do not faile* (s). Secondly, suppose wee for the present (that which cannot be) a succession in God, yet he is not without a *Sonne, who is the brightnesse of his glorie, and the engrauen forme of his person* (t), in nothing differing from him, but that the one is the *Father*, the other the *Sonne*, neither is it possible that greater fitnesse should be either desired or imagined, then is in him, who is so *beloued a sonne*, and in *whom* his Father *is so well pleased* (u): Thus we see that God was not driuen to any such strait as to adopt sonnes vnto himselfe. Or yet, put case hee had, had hee not others to adopt? Hath he not *thousand thousands, and ten thousand thousand Angels* (x), among whom hee might rather make choice then amongst vs?

But yet (to come to the second point), it may be that he intending to adopt, there was some worthinesse in vs to encline him to it: surely none at all. For what are we all by nature (the best of vs) but the sonnes and daughters of the Diuell? *ye are of your father the Diuell*, is no lesse true of vs, then of the Iewes (y). If we looke into the rock, out of which we were hewen, it will appeare that we are all of one brood. Now, being the sonnes of Sathan,

was

See this point more at large in Master A. W. 8. sermon vpon Ioh 1.

Ingenuum est fateri per quæ profeceris.

r Ps.90.2.

s Ps.102.27.

t Heb.1.3.

u Mat.17.5.

x Dan.7.10.

y Ioh.8.44.

was there any worth in vs to become the Sonnes of God? *Saul* in his heate and choler against *Ionathan* vpbrayded him with his mother, *Thou Son of the rebellious woman* (z): and God himselfe to debase the Iewes, twitteth them with their Parentage, *Thy Father an Amorite, thy mother an Hittite* (a). Who viler, who more ignoble then the Diuell? what baseneſſe then comparable with ours, who by nature are his of-spring? or what worthineſſe in vs to become the Sonnes of God? Yea, but it may be, wee haue helped and bettered our naturall vilenesse by some better desert? No, vntill the Lord beginne to practise his loue vpon vs, we are still *enemies* (b) to him, *altogether vnprofitable* (c), we *drinke iniquity like water* (d), *wee be reprobate to euery good worke* (e), and euen *without God in the world* (f): Are we now meete persons to become the sonnes of God? All these thinges well considered, well may wee wonder at this mystery, and cry out with our Apostle, *Behold what loue the Father hath shewed vs, that we should be called the Sons of God!* When we reade all stories, and examine and view all examples of men which haue shewed fauour to base and wretched and vnworthy persons; we may in the end conclude after some such manner as *Salomon* doth touching the vertuous woman, *Many Daughters haue done faithfully, but thou surmountest them all* (g): so, *many men haue dealt compassionately with persons of little desert, but thou* (*O God*) *hast surmounted them all. I am not worthy to bee called thy Sonne*, (sayde the Prodigall,) *make mee as one of thy hired seruants* (h). To becomme Sonnes then, was more then wee could haue hoped for, more then wee might haue dared or presumed to desire. Well might it haue beene for vs to haue had the basest office in Gods house: but this Loue, to bee Sonnes, who can fadome it? well may wee admire it, but sure wee cannot expresse it. I remember the speech of *Mephibosheth* to King *Dauid*, *All my Fathers house were but dead men before my Lord the King, yet didd'st thou set thy*

z 1 Sam. 20. 30

a Ezech. 16. 3

b Rom. 5. 10
c Rom. 3. 12.
d Iob. 15. 16.
e Tit. 1. 16.
f Eph. 2. 12.

g Pro 31. 29.

h Luc. 15. 19.

i 2.Sam.19.28 *ſeruant among them that did eate at thine owne table* (i). This was loue indeed; yet was not Mephibosheth made a *ſonne*. God hath done this for vs, which he did for Mephibosheth.

k Eph. 2 1. We were all *dead* (k) before him, yet he hath aduanced vs

l Luc.13.29. euen *to ſit at table in his Kingdome* (l), but now not as gueſts, but as *ſoones*, euen as Oliue plants, not to be remoued. When *Dauid* ſent meſſengers to *Abigail*, Nabals widow, to treat about a marriage betwixt him and her, *ſhe aroſe* (ſaith the Text) *and bowed her ſelfe on her face to the earth, and ſaid; Behold, let thine handmaid be a ſeruant to waſh the feete of the*

m 1.Sam.25.41 *ſeruants of my Lord* (m): as, if ſhee had ſaid: *what I, his wife, make me rather his drudge*. Thus ſpake ſhee in humilitie, comparing her eſtate with Dauids. When the miniſtrie of the word reports to vs, in the name of God, the purpoſe of God to adopt vs, and to make vs his *ſonnes*, well, may we caſt downe our ſelues, and ſay, *Nay, let vs be honoured ſo much as to be attendants vpon Gods children, vnworthy we to be Sonnes, and Daughters our ſelues*. Thus haue I laboured to cleere this point alſo, that in our adopted eſtate, there is nothing to be ſeen but *Loue*, yea, ſuch *Loue* as Chriſt ſpeaketh of, *greater then which, no man hath* (n).

n Ioh.15.13.

1. Vſe. We do hence firſt gather a confirmation of the three points which haue hitherto been ſpoken of: for, firſt, Is *Adoption* a fruit of Gods *Loue*, how then can it chuſe but be excellent? how can any baſe thing deriue it ſelfe from ſo worthy a beginning? Secondly, is it loue in God that hath culled me out to be his *ſonne*? ſurely then I muſt needes perceiue it: how is it poſſible that I ſhould be beloued of God, and yet not know it? Thirdly; is Gods *Loue* the foundation of this eſtate? then it muſt needes be vnchangeable: for with him there is no colour of alteration. So that we may briefly make this firſt vſe of this doctrine, euen to ſtabliſh our ſelues by it in all thoſe doctrines which we haue heard out of this Text. *Adoption*, if it be (as it is) an effect of Gods loue, then is it admirable, then is it perceiueable, then is it alſo vnchangeable. *Behold* (ſaith Saint *Iames*) *how great a mat-*

a matter a little fire kindleth, (°): so say I, *Behold how strong a proofe for three worthie points, this one litle word* (*Loue*) *affordeth.*

o Iam.3.5.

Secondly, of this Doctrine, I may say as *Dauid* did of *Goliaths* sword, *There is none to it* (p), for the quelling and discomfiture of two grand enemies of godlinesse: 1. Poperie: 2. and the Pride of mans vnreformed and vnconuerted heart. Touching Poperie, al the Doctrine therein touching the concurrence of mans free-will, with the offers of Gods grace, concerning works going before to prepare to grace, concerning merits ensuing to perfit it, and to encrease it, is by this wholly ouerthrowne. For in a matter so wholy compounded of Gods free loue, as is the state of the adopted, it is vnpossible there should creep in any thing, issuing out of the nature of Man, (as his owne) to be tempered with it. If we speake of men already adopted, true it is that to them Gods loue is either restrained or improoued according to the measure of goodnesse which is in them: wherein, notwithstanding, God respects not any thing which is properly mans, but only that which is of his own bestowing. But if we speake of persons to be adopted, there is no cause of Gods loue to one, to adopt him rather then an other, but only it selfe: in the party, there was no natural disposition to desire it, no power or abilitie to deserue it. And indeed, this one thing, that the kingdome of heauen, is (as it is called by *Paul*) *a reward of inheritance* (q) breaketh the neck of all merit, of all ablenesse in man (as of himselfe) to aduance his own happinesse, because in euery mans vnderstanding, there is nothing more free then a matter of inheritance. If heauen were the hire of seruants, or the bootie of purchasers, it were something to the purpose, but being the reward of sonnes, and that which we receiue only as *Heires*, there is no colour of desert. He that hath it either in possession, or in assured and well grounded expectation, must say, as *Iacob* did of his wealth, *God hath had mercie, on me and therefore it is mine* (r).

2. Vse.

p 1. Sam.21.9

q Col.3.24.

r Gen.33.11.

The

The ſecond aduerſary which is vnable to ſtand before the face of this doctrine, is the Pride of mans heart. I may ſay truely to you, that he knoweth nothing touching himſelfe as he ought, who knoweth not this, that the debaſement of himſelfe, is euen as gall and wormē-wood to a naturall man. Long was it ere *Iob* was brought to this deiectednesſe of Spirite, *to abhorre himſelfe* (s): And doubtleſſe, *Dauid* had attayned to a great meaſure of grace, when he ſayd, *I will be yet more vile in mine owne ſight* (t). Which of vs all is able to ſpeake ſo of himſelfe, without ſome ſecret checke, that he ſpeakes not as he thinkes? To paſſe ouer the matter with a certaine ſlight and ſuperficiall acknowledgement, that we are all ſinners, and haue deſerued the wrath of God, is nothing. Many a churliſh *Nabol*, many a proud Phariſee confeſſeth ſo much; but to confeſſe ſincerely, and from the heart, that whatſoeuer I am in the world, honourable, noble, gentle, wealthy, learned, well reported of; yet I am in mine owne nature, the child of ſathan, the heyre of hell, the ſonne of perdition, an alient from God, an enemy to him, a hater of him, one vnable, ſo much as by a motion of my mind to aduance mine owne trueſt good: this is a hard matter, they be but as *the ſummer gatherings* (u) which are come ſo far in godlineſſe. Now this Doctrine is of great vſe to the amating of this humor, which is the very height of pride, and may be as well in the *Maid at the mill*, as in him that *ſitteth on the throne* (x). For ſeeing (as hath beene proued) the whole Body of our ſaluation, depends vpon the ſole and onely grace of God, there being nothing in vs, which might incline him towards vs, (vnleſſe it were perpetually and finally to reiect vs) what haue we wherein to reioyce? what is there left vnto vs, whereof to boaſt our ſelues? Nay, what cauſe haue we not rather euen to bluſh, and to bee aſhamed of our ſelues, in whome there is nothing but matter of Gods deepeſt indignation, and euen to *ſpue vs out of his mouth* (y)? Oh, that our hearts might melt within vs at

s Iob.42.6.
t 2.Sam.6.22.
u Mic.7.1.
x Exod.11.5.
y Reu.3.16.

at the conſideration hereof, and that we might at laſt effectually perceiue and feele that (which few imagine) euen the incomprehenſible meaſure of our owne vnworthines. The ignorance, or ſleight conceiuing hereof is the cauſe of all the prophane contempt which is at this day caſt vpon good things: and vntill our heartes bee bruiſed and broken, and euen plowed vp, and pierced through with the feeling, yea, the more then ordinary feeling of the wofull wretchednesſe of our naturall eſtate; wee may (perhaps) make ſome idle and verball diſcourſes of the myſtery of Chriſt, and of the doctrine of *Adoption*, but that wee ſhould find any true ſweetenesſe therein, it is vtterly impoſſible. No man taketh that comfort in the beginning of health, as he which hath beene moſt ſenſible of ſome waſting and tormenting ſickneſſe. Hee which hath yet freely in his memory, and euen in his very feeling, the miſery, the damnable and hellish miſery of an vnregenerate eſtate; oh, at what a rate doth ſuch an one value the loue of the father, by which he is called to bee the Sonne of God! Would we then truely conceiue the largeneſſe of this loue of God, in vouchſafing to vs the meanes of grace, and of *Adoption*? let vs labour to know and feele (yet more) what wee are in our ſelues, euen of all Gods Creatures (any way capable of his fauour) the moſt vnworthy, the moſt vnmeet to be ſo aduanced. Deſire wee to bee brought to this acknowledgement? let vs exerciſe the very ſtrength of our beſt meditations, vpon this which the Scripture ſayth, that the fountaine of all that eternall good which we hope to enioy is Gods loue; yea, and ſuch a loue which had its beginning onely from it ſelfe. And let vs vrge and preſſe vpon our ſelues out of this meditation, that if all bee of Loue, ſurely then there is nothing of Deſert: and then let vs proceede further, to rippe vppe the vttermoſt of our naturall eſtate, that wee may ſee plainely, that in the children of wrath, and limmes of Sathan, there could not be any ſo much as a preparation to adoption. This duety is

soone named, and as quickly heard; but a taske it is of no slight performance. I may say of it, as *Ezra* spake of the peoples repentance for a great sinne, *It is not the worke of one day or two* (z): It is not a matter which can by and by be done, it is worke inough for a Christian while he liues; he which once beginneth it, shall find it a matter of the greatest difficulty that hee euer yet vndertooke, to bring his owne proud rebellious heart, to bee nothing, yea worse then nothing in it owne opinion. See still in common experience, how ready euery man is to make the best of his spirituall estate: who is ready with the abased Cananite, to receiue the imputation of a *Dogge* (a), with a calme and vnresisting Spirit? Who is not rather ready to reply with the stout Iewes, who, being challenged by the Prophet for their apparant sinnes; yet were not ashamed to say, *wherein haue we trespassed* (b)? Nay, this out-bearing humor, (which is the disease of all our natures) sticketh so close, and is so strong in the vnregenerate, that euen when they are condemned, and are going away to hell, they will yet turne againe, and say, *When did we so and so* (c)? I speake this to shew how fast this sinne of senselessnesse *hangs on* (d), and cleaues as close vnto vs as our skinne; that so we may see the necessity of setting our selues with our best endeauours to shake it off. He that thinks he hath made the best proceedings in it, yet let him know that hee is bound with *Dauid*, to seeke to be yet more vile (e), to be yet more base in his owne opinion.

z Ez. 10. 13.

a Math. 15. 26.

b Mal 2. & 3

c Math. 25. 44. 45.

d Heb. 12. 1.

e 2 Sam. 6. 22.

3. Vse.

Thirdly, this doctrine serues to quicken in all our hearts the loue of God. Hath God so infinitely loued vs? what can we then doe lesse then requite him with loue againe? Loue is the ground of all good from God to vs, it is the substance of all that is owing from vs vnto God. It is an honourable thing to be a louer of God; it is one of *Abrahams* titles of honour, *The friend of God* (f). It is a blessed thing to loue God: for, *they which loue the Lord shalbe as the Sunne when it riseth in his strength* (g). It is a miserable thing to bee

f Iam. 2. 23.

g Iud. 5. 31.

bee voyde of this affection: for, *if any man loue not the Lord Iesus Christ, let him be anathema maran. atha* (h). But (will some man say,) what needeth any exhortation to the loue of God? for, who is there that doth not loue God? I know indeed that there is not the veriest scorner of Religion, the veriest Libertine, there is no monstrous swearer, no horrible adulterer, no vile oppressor, but he will say, and protest that he loueth God with all his heart, euen as well as the holyest of them all. But by that time I haue briefly shewed the nature of the loue of God, and the markes thereof, it will appeare, that albeit the professors to loue him, bee as the sand by the sea which cannot bee numbred, yet they be but as *the shaking of an oliue tree, two or three berries in the vpmost boughes* (i); for both the right knowledge of the louing of God is scant, and the markes thereof are not common to be found. Touching the nature of the louing of God, it may be defined to be, an holy affection, whereby we loue God in Christ for himselfe. An affection we all conceiue it to be: for what is Loue but the bent of the affection vnto this or that? Secondly, it is *holy*; for a carnall affection is lust rather then loue, and God esteemes it not. Thirdly, the ground of it, is Christ; for if God be not known, as he hath reuealed himselfe in Christ, he cannot be loued: Men ignorant of this mystery, may speake of louing God, but that they should truly loue him, it is vnpossible. Fourthly, the inducement to this loue is himselfe; for, to loue God for profite, or benefite, is a hired loue, and such as reprobates may haue: but the truth of loue is, when he is loued for his owne sake, simply; that is, when a man considering the excellency of Gods nature, looketh no further, and laboureth with himselfe, onely for it to delight in him. This is the nature of loue to God. Now the marks of this loue are these. The first is a desire of fellowship with God. Loue doth alwaies beget a desire of society. He that loues God must needes desire to conuerse with God, and a ioy it will be to his soule, when hee may

h 1. Cor. 16. 22.

i Is. 17. 6.

(as it were) meete with the Lord. Great was the loue betwixt *Dauid* and *Ionathan*, their soules were *knit together* (i). You shall see in the story what contentment they tooke in each others Company, what shifts they made to meete; when *Dauid* durst not come to the Court for feare of *Saul*, what weeping there was when they were to part. This sheweth, that loue doth breede a desire of society with the party loued. So is it in this loue: Now though God bee euerie where, so that we cannot (though we would) goe from his *Presence* (k): yet there is an especiall kind of fellowship had with him in the exercises of the word and Sacraments, and in prayer. In the Word, God speaketh, and *powreth out his mind* (l) vnto vs. In Prayer we speake to him, and *powre out our hearts before him* (m). In the Sacraments, he giueth visible pledges of his fauour, *in them we doe euen looke vpon, and handle the word of life* (n). And therefore in the louers of God, great loue is noted to these things, and to the place where God in these things offereth himselfe vnto his seruants: *I haue loued the habitation of thy house, &c.* (o): *how amiable are thy Tabernacles* (p), saith *Dauid*; and *Oh how I loue thy word* (q)! *It is the ioy and the reioycing of my heart*, saith *Ieremie* (r): *Euening and morning, and at noone will I pray, &c.* (s): *Seuen times a day doe I prayse thee* (t). To apply euery worke by it selfe, as we set it downe; let this bee marked by those that will take it as a great wrong, if they shall be sayde not to loue God, and yet come to the exercises of the word, &c. as a beare to a stake, and take more ioy in any time then in that which is so spent. Euery sermon is to them the very burthen of the Lord: the Lords Supper, as some course, homely, sluttish fare is looked vpon, and refused with scorne. Such will say they loue God, but when he offereth himselfe to them, and commeth forth to meete them, they turne away from him, and desire to haue no societie with him. Denie these things who can, that loue to God must needs breed desire to draw neer to God, that the exercises of the Word and Sacraments, and Prayer, are the meanes by which

i 1.Sam.18.1

k Ps.139.7.

l Pro.1.22.

m Ps.62.8.

n 1.Ioh.1.1.

o Ps.26.8.

p Ps.84.1.

q Ps.119.97.

r Ier.15.16.

s Ps.55.17.

t Ps.119.164.

which we come to haue a kind of holie fellowſhip with his Majeſtie; and let the baſe eſteemers, and careleſſe reſpecters of theſe ſeruices, ſee how they can iuſtifie them ſelues to loue the Lord. The ſecond marke is, loue of obedience to the will of God. *Thou ſhalt loue the Lord thy God, and keepe that which he commandeth thee* (u). *If you loue me keepe my commandements* (x). *He that keepeth his word, in him is the loue of God perfect indeed* (y) Loue begetteth likenes of affection. He which loueth God, will loue that which is pleaſing to God, will hate that which he abhorreth; *ye that loue the Lord, hate euill* (z). Hence is noted in the ſeruants of God, ſuch a deſire of obedience, and ſuch a deteſtation of *Sinne: Oh that my waies were directed, to keepe thy Statutes* (a)! *I hate all falſe waies* (b); & ſuch a ſorrow that they cannot *do the good which they would* (c). Trie we our ſelues by this marke, we, which when we heare of louing God aboue all things, be ready to ſtand forth and to ſay with him in the Goſpel, *All this I haue done from my youth* (d): let vs ſee, where is our obedience; nay, where is our care, to *proue what is the good will of God* (e). Surely he which hath no care of knowledge, hath no great deſire of obedience. Mens greateſt delight, is in the things which God moſt hates, ſwearing, whoredome, oppreſſion, falſehood, contempt of Gods word, &c; either the Scripture is a fable, or elſe the ſoule of the Lord abhorreth theſe: yet the practize of theſe is the very ioy and buſineſſe of the times, and nothing is leſſe reſpected, then that which God moſt requires. It is in vain e to ſay we loue God, when we will do nothing for his ſake: who ſetteth himſelfe to reformeany thing at his bidding? This is poore loue: Can a woman proſtitute her bodie to a varlet, and yet truly ſay, ſhe loueth her husband? It is not poſſible: No more can any man call himſelf a friend of God, if he do and performe the works of the Diuell. The third marke is, a griefe of heart, to ſee, and heare the name of God to be diſhonoured, the truth, the Religion and the profeſſion of the truth euill ſpoken of. A faithfull friend cannot endure the reproach

u Deu. 11.1.
x Ioh.14.23.
y 1.Ioh.2.5.
z Pſ.97.10.
a Pſ.119.5.
b verſ.128.
c Rom.7.15.
d Luc.18.21.
e Rom.12.2.

of his friend, he cannot patiently sit by, & heare him whom he loueth to be reuiled. The very bloud of him that loues God, will rise to behold that which may be a dishonour to God. *Eliakim and Shebnah rent their clothes, when they heard*
f 2. King. 18. 38 *the blasphemie of Rabshakeh* (f). How did *Moses*, who was o-
g Numb. 12. 3. therwise in his owne matters *the meekest man* (g), vexe him-
h Exod. 32. 19 selfe when he beheld the idolatrie of the people (h)! *Dauids*
i Psal. 119. 136 *eyes gushed out riuers of waters, because men kept not the Law* (i): They which are sealed vp vnto saluation, do *mourne and crie for all the abominations that be done in the midst of* the
k Eze. 9. 4. places where they liue (k). What will become of vs, if we bee tried by this Rule? whose hearts haue such a crust drawne ouer them, that neither our owne sinnes, nor the monstrous sinnes of the times can make vs to lament. It neuer troubleth vs, to see to what a hight and perfection sinne is come in euery place; to heare euery corner euen ring of swearings, filthinesse, cruelties, cursing, contempt of goodnesse: whose bowels do yerne in him to consider it?
l 2. Pet. 2. 8. That which would *vexe the righteous soule of Lot* (l), if he were aliue to behold it, that we can digest and passe ouer without any trouble. There is little *loue* to God, where the extreame impiety of the times is not taken to heart. The fourth marke, is loue to Gods children: *Euery one which loueth him which begate, loueth him also which is begotten of him*
m 1. Ioh. 5. 1. (m). He which loueth God, must needs loue the graces of God which do appeare in others: this breedeth truth of affection, euen there where there is no knowledge or acquaintance otherwise: the very name of a *Disciple*, is a sufficient tye amongst Christians indeed. There is no surer note of saluation. *We know that we are translated from death to life,*
n 1. Ioh. 3. 14. *because we loue the brethren* (n). This may be turned against them, whose loue to others, is rather lessened then encreased by Religion; in whose eies some are respected so much the lesse because of the profession which they make. Surelie, there is no godlinesse in him, which doth not loue the beginnings of godlinesse in an other. The last marke is,

a spe-

a speciall respect to the thriuing and prosperitie of Gods Church. Note we this: The hazard of the Church hath grieued the hearts of Gods seruants, when for outward things they haue had no cause of sorrowing. *Nehemiah* was in good estate, being *the Kings butler* (o), yet he *wept and mourned*, when he heard of the distresse of *Ierusalem* (p). The people of God did *preferre Ierusalem to their chiefe ioy* (q). *Vriah* would not *go downe to his house*, and take his ease when the *Arke of the Lord* was in hazard (r): It was no contentment to the *wife of Phinehas*, to be told *that she had borne a sonne*, when *the glory was departed from Israel, the Ark of God being taken* (s). Againe, the proceeding of the Gospell hath refreshed them in their afflictions, and made them euen to forget the sorrowes thereof. *Paul* was in *bands*, yet, *that Christ is preached, I therein ioy and will ioy* (saith he) (t). This is worthy the thinking on by those, who are of that carnall disposition, and so set vpon earthly things, that so they may haue for the backe and the belly, and enioy health, peace and plenty, care not which way Religion goeth, and hearken as little how it fareth with the Church, and what is like to become of the state and businesse thereof, as they do what is done in America; they prouide themselues to liue in any ayre, and to turne to any Religion: There is no loue of God where the state of his Church is not thought vpon.

o Neh.1.11.
p ver.3.4.
q Ps.137.6.
r 2.Sam.11.11
s 1.Sam.4.20. 21.
t Phil.1 13. 18.

Now, I hope you see that it was no need-lesse exhortation which I vndertooke, to perswade to the loue of God. I beleeue that if we which stand most vpon it were as well vrged, as Christ vrged the Pharisees, in the case of adulterie, we would euen slinke away one by one, *beeing accused by our owne consciences* (u). Let vs all then make this vse of this Doctrine of Gods free grace and loue in adopting vs, euen to stirre vp our selues to the *Loue* of his Maiesty: There is no motiue to the *Louing* of God, comparable vnto this. And if we would be thought to loue God indeed, let our fruits declare it: our loue to his word, our

u Ioh. 8.9.

our loue of obedience, our loue of his ſeruants, our loue of his glorie, our loue of his Church. *How canſt thou ſay, I loue thee*, (ſaid *Dellah* to *Samſon*) *when thy heart is not with me* (*)? and, how can wee ſay, *wee loue God*, when theſe fruits ſhall be wanting?

(*) Iudg. 16. 15.

The

THE MARIAGE-Bleſsing: preached at a WEDDING.

RVTH IIIJ.

Verſe 11. *The Lord make the wife that commeth into thine houſe, like Rahel, and like Leah, which twaine did build the houſe of Iſrael, and that thou mayeſt doe worthily in Ephrathah, and be famous in Bethlehem.*

12 *And that thine houſe be like, &c.*

THeſe words, are the Prayer of the Elders, and Inhabitants of Bethlehem Iudah, at the eſpouſals of *Boaz* and *Ruth*. They were requeſted to be witneſſes to the betroathing, and to ſome other dependances thereupon, of ſome lands and inheritance. Now, as they were forward to giue teſtimony to ſo honeſt a courſe, ſo they added theſe words of my text, as an euidence of their well-wiſhing to this holy couple, who were now of two to be made *one Fleſh* (a), by a godly mariage. This is the ſtate of the place. The eſtate of the place.

a Gen. 2, 24.

To lay ſome ground for the profitable handling of this Scripture, I will firſt ſpeak of the generall ſubſtance of it: then I will enter into the examination of particulars. The ſumme of the whole, is, a Praier for the bleſſing of God vpon two, who were now readie to be ioyned together by the knot of Mariage. From whence, it being the Apoſtles The order of handling it.

ſtles rule, *that whatſoeuer is written afore, is written for our learning* (b), this is commended to vs, namely, *The neceſſarie vſe of ſeaſoning and ſanctifying the firſt entrance, into the married eſtate, by prayer vnto God.* *Abrahams* ſeruant being entruſted with a buſines of that nature, to ſeeke a wife for his maſters heire, commended the whole ſucceſſe vnto God by prayer (c); and the woman being ſent away by her friends (after her conſent giuen) was diſmiſſed with a bleſſing, *They bleſſed Rebekah, and ſaid vnto her, thou art our ſiſter, grow into thouſand thouſands, and thy ſeede poſſeſſe the gate of his enemies* (d). When *Iacob* was ſent by his parents, to ſeeke a wife in Padan Aram, his aged father parted not away from him without prayer; *God all ſufficient bleſſe thee &c.* (e). Look to the firſt mariage that euer was (f), the Lord himſelfe knit the knot, and confirmed it with a bleſſing, that his courſe might be a patterne to the following times, and to aſſure vs withal, that when this is left out, we may wel ſay as Chriſt did in another particular belonging vnto mariage, *from the beginning it was not ſo* (g). The ſcripture which ſpeaketh of *Dedicating* houſes when they are firſt dwelt in (h), of *ſanctifying meates by prayer* (i); which reports examples of beginning iourneies with prayer (k), of entring battaile with prayer (l), which chargeth to *do all in the name of God* (m), cannot but enioyne the practiſe of this dutie in this particular alſo. Reaſon for it is very apparant. Firſt, generally, no good ſucceſſe can be hoped for, but from the Lord, he is the *God of all grace* (n), he is *the Father of lights, from whom is euery good and perfect gift* (o). Secondly, more eſpecially, the mariage couenant is called *the couenant of God* (p), becauſe if he be not called to confirme it, it cannot proſper. Thirdly, the domeſticall eſtate, of which wedlock is the foundation, is without all poſſibility of thriuing without the Lord: *Except the Lord build the houſe, they labour in vaine that build it* (q). Theſe things may ſerue to make good this Doctrine.

b Rom. 15.4. The 1. Doctrine.

c Gen. 24.12.

d verſe 60.

e Gen. 28.2.3

f Gen. 1.28.

g Math. 19.8.

h Deu. 20.5.

i 1. Tim. 4.5.

k Gen. 28.20.

l 2. Chro. 20.5

m Col. 3.17.

n 1. Pet. 5.10

o Iam. 1.17.

p Pro. 2.17.

q Pſ. 127.1.

The Vſe.

In the applying of this point, it will not be hard to proue the

the neglect of it amongſt men. It is ſaid that the conſcience is a thouſand witneſſes; which if it be true, I am almoſt of opinion, that ſo many conſciences as be here, ſo many thouſand witneſſes I ſhall haue to confirme it. It is not the care of parents, firſt to ſeek the Lord, before they ſeeke matches for their children; It is not the vſe of perſons intending mariage, to make prayer vnto God, to be the Preface to their attempts; It is not the faſhion, to account the prayers of Chriſtian friends (whoſe *feruent ſutes*, they being the *friends of God* (r), are likely to *auaile much* (ſ)) a neceſſarie complement to a wedding: It is not the practize of mariage gueſts, conſcionably, and intentiuely, to apply themſelues to this taske of deuotion. Sure I beleeue that a challenge made to vs about this, would receiue ſuch an anſwer as *Laban* made to *Iacob*, when he had (contrary to promiſe) giuen him *Leah* for *Rahel*, *It is not the maner of this place* (t). It will be little for our credit ſo to anſwere, becauſe though we may ſpeake of cuſtome herein, yet we cannot ſay as *Paul* did, *we haue no ſuch cuſtome, neither the Churches of God* (u): for it hath been made plaine vnto vs, that it was wont to be the vſe of Gods people. And indeed from the defect of this dutie, as from a poiſoned fountain, haue flown all theſe great euils in mariages at this day: As, firſt, The buying and ſelling of children among parents, they ſinging nothing but to the tune of *Iudas*, *What will ye giue me* (x)? Secondly, the forced mariages, which moſtly haue the ſame iſſue of extreame lothing, which *Amnons* defiling of his ſiſter, had. (y): Thirdly the vnequall yoakings, as bad as thoſe inhibited in the Law, of an *Oxe* and an *Aſſe* together (z): Fourthly, the vntimelie couplings, before the parties haue paſſed the time of eating *Butter and Honie*, that is, haue *knowledg to refuſe the euil, and to chuſe the good* (a): Fifely, the hunting after portions, and proportions, faces, and faſhions, without any reſpect, to *the hid man of the heart* (b), wherein men ſhew themſelues to haue as little wit as *Eſops* dog, which ſnapt at the ſhadow, and loſt the ſubſtance; and as little grace as *Eſau*, who preferred

r Ioh.15.14.
ſ Iam.5.16.
t Gen.29.26.
u 1.Cor.11.16
x Mat.26.15.
y 2.Sam.13.15
z Deu.22.10.
a Iſa.7.15.
b 1.Pet.3.4.

ferred the pottage before his *Birth-right* (e). Sixtly, the reuels and disorders that are kept at weddings, no whit inferior to those in *Amos* his dayes; nothing but musicke and drinking, without any sorrow for the affliction of *Ioseph* (d). All these, and diuers others like these proceede from the neglect of this one duety. It is the rule of the Scripture, If the first *fruits bee holy, so is the whole lumpe* (e): So on the contrary, where the first beginnings are prophane, it is very vnlikely the proceedings should be better. You that haue sayled herein, heere you may see iust matter of Repentance; the not sorrowing for a trespasse, when it is discouered, doubleth the fault. You that are yet in the harbour, and haue not yet launched out into these businesses, heere you may learne where to beginne, if you desire to make a prosperous voyage. The very heathen held it right to beginne with God (f): It is expected of Christians by a double bond, according as they haue receyued a double light, one of nature, the other of grace. Remember hereafter that it is a monstrous mariage, a headlesse wedding, where this wanteth: it is ominous to the whole businesse if it be forgotten. And we that are now here to be beholders of the vniting of these two, let vs not thinke wee haue discharged the duety of friends by our vsual and formal acclamations, *of God giue you ioy*, &c. but let vs seriously thinke (as these here did,) what is meet, in particular to be desired for them: & let our hearty prayers be the messengers of our desires, to the throne of grace; that when we shal after these solemnities depart from them, we may truely say to them in the witnesse of our soules: *we haue blessed you out of the house of the Lord* (g).

Now, the better to direct vs in this duty, let vs hearken vnto that which followeth, namely, the particular good things requested of God in this prayer, on the behalf of that worthy praier here storied. The requests are 3: first, on the behalf of the wife. Secondly, on the behalfe of the husband. Thirdly, on the behalfe of the posterity issuing from them both.

The

e Gen. 25. 33

d Amos 6. 6.

e Rom. 11. 16.

f *Ab Ioue Principium*, &c.

g Ps. 118. 26.

The requeſt which is for the wife, I will ſpeake of thus: firſt, of the Phraſe, *The wife that commeth into thine houſe*: Secondly, of the matter wiſhed to her. The Phraſe, *the wife that commeth into thy houſe*, that is, *ſhee which now becoming thy wife by mariage, is to bee receyued into thy houſe to dwell together with thee.* Whence wee are taught, *That mariage bringeth with it a neceſſity of cohabitation.* Thoſe whome Wedlocke hath made one, one houſe and one dwelling muſt receiue. This may bee proued by the firſt Inſtitution of Wedlocke. In it for proofe of this point, two things are very obſerueable. Firſt, that the wife was made to bee a remedy againſt the lonenesſe and ſolitarinesſe of the man. For that was the Lordes inducement to the creating of the woman: *It is not good that man ſhould be himſelfe alone* (h): therefore doubtleſſe, God ordayned her to be a perpetuall Companion. Secondly, that the Law was then made, that man *ſhould leaue Father and mother & cleaue to his wife* (i): which doth neceſſarily imply the ſame-nes of dwelling. It is lawfull for a ſonne to goe to dwell from his Father, as *Iacob* went from his Father to be *Labans* ſeruant: but a ſeparation from the wife (till eyther whoredome (k), or death (l) haue made her no wife) is vnlawfull. Very direct to this purpoſe is that of *Salomon*, *Reioyce with the wife of thy youth, let her breaſts ſatisfie thee at all times, and delight in her loue continually* (m). Many reioyce for a fitte, whiles the loue is freſh; therefore the Wiſeman addes, *Let her breaſts, &c. and delight in her loue &c.* Where is there a delight in loue, if there bee not a delight in preſence? I remember how for this very end, a Harlot is called a ſtranger (n), and the wife is entituled the woman that *lyeth in the boſome* (o); which very manner of ſpeaking is a ſufficient proofe, that the wiues proper place is to be neere: It is for ſtrumpets, not for wiues to be ſtrangers. *Yee husbands dwell with them* (p). Cohabitation is the ground of all other offices of loue which are required in the husband to the wife-ward, which his abſence and diſ-

The 2. doctrine.

h Gen. 2. 18.

i ver. 24.

k Math. 5. 32. 1 Ko. 7. 2. &c.

m Pro. 5. 18. 19.

n Pro. 2. 16.

o Deut. 13. 6.

p 1 Pet. 3. 7

continuance from her, doth altogether diſable him to performe, as inſtruction, aduice, comfort, cheriſhing, &c. Theſe and the like muſt needes ceaſe, where there is a needeleſſe ſeparation. Beſides, it is a great encreaſer of loue, according as ordinary eſtranging in body, breedeth ſtrangeneſſe in affection: There cannot bee much loue, where there is no delight in the ſweetneſſe of mutuall conuerſation. And againe, where this wants, it is a voluntary expoſing each of other vnto Sathans temptations, and a meanes by which eyther one or both are drawne into vncleannes. In theſe neceſſarie ſeparations and intermiſſions of matrimoniall duties betwixt man and wife, which are for holy purpoſes, yet the Apoſtle was full of caution, leaſt the Diuell ſhould take too much aduantage (q).

q 1. Cor. 7. 5. 1. Vſe.

This reproueth their vngodly courſe, who wilfully, I know not vnder what pretence, rent themſelues from their wiues by almoſt a perpetuall ſeparation. The husband hath his reſidence in one towne, nay ſometime in one ſhire, or part of the land, the wife in the other. What inconueniences of whoredome and beggery, and ſometimes of wicked mariages vpon ſuppoſition of the death of eyther partie, doe follow hence, is well knowne by wofull experience. Neare of kind vnto which groſſe euill, is the practiſe of thoſe, who, though they may be ſaid to dwell with their wiues vnder the ſame rooſe, yet eyther vpon euery paſſion ſeparate themſelues from bed and board, or elſe take more delight in any fooliſh, riotous, or vnthrifty company, and haue more pleaſure in any lewde or vaine exerciſes, then in the fellowſhippe of their wiues and their owne houſhold ſociety. Many ſuch there are, who are neuer ſo mery and pleaſant, as when they are abroad, neuer ſo dumpiſh and churliſh, and melancholicke as at home: ſuch forget the reaſon, why the wife by Gods ordinance is come into *the houſe*; namely, that in her, and in her ſociety a man ſhoul take his chiefe contentment. It hath beene obſerued in ſome, that they will allow their wiues

for

for diet, attendance, and apparrell with the largeſt, but to be tyed to liue ſetledly at home, is almoſt a hell in their ſeeming. Such a woman hauing a husband ſo humored, may ſay to him as *Delilah* to *Samſon*, *How canſt thou ſay I loue thee when thy heart is not with me*(r)? What be all pretenſes of loue and proteſtations of reſpect when mutuall ſociety is not delighted in? To reforme this in thoſe which are guilty, and to preuent it in them which are free, remember the wiues place is to be in *thine houſe*, one dwelling muſt (ordinarily) containe both.

r Iudg. 16. 15.

The Phraſe of *comming into the houſe*, and the neceſſity of being conioyned in dwelling with the husband collected thence, may put all wiues in mind of this duety. For wherefore comes the woman into the houſe? what? to beare rule? No, to be ſubiect: ſhee is in *his houſe*, and within his gates; which very forme of ſpeaking (as appeareth by the words of the fourth Commaundement) betokeneth, the being within the iuriſdiction, the liberties, and gouernement of an other. *A vertuous woman is the crowne of her husband*)(s). God hath placed her neere, and ſo indeed ſhe is next to the husband; but yet ſtill he is the head, and her obedience muſt be his Crowne, the grace, the credite, the ornament of his gouernement: As indeed the well ordering and managing of the wife, is the glory of the husband. Againe, wherefore is ſhe come into the houſe? what? to deſtroy it, to be the bane and conſumption of it by her improuidence, by her waſt, by her prodigality, by her wilfull and violent humours, in exceeding the rate and ability of her husband? No, ſhe is come to *buildit*, ſaith *Salomon* (t), to order matters with that wiſedome, that *the heart of her husband may truſt in her* (u), that ſhee may bee vnto him as the *Marchants ſhippe* (x), ſtriuing for his profite, and ſeeking to *doe him good, and not euill all her dayes* (y). Thirdly, wherefore is ſhe come into the houſe? what? to make his houſe a hell vnto him by her frowardneſſe? for indeed a *corner of a houſe toppe, may a ſoli-*

s Pro. 12. 4.

t Pro. 14. 1.
u Pro. 31 11.

x ver. 14.
y. ver. 12.

solitarie life in the wildernesse, is better then to dwell with a contentious woman in a wide house (z): No, shee is come that hee may *reioyce with her all the dayes of his life, it being his portion which God hath given him, in the trauels wherein hee laboureth vnder the Sunne* (a). Lastly, why is shee come into the house? I confesse, not to be cooped vp into it like a bird into a Cage; (for it must still be a house after her entry into it, and not a prison:) but yet so as that her modesty and her delight to ouersee the wayes of *her houshold* (b), may cause her to be stiled *the wife of the house*, and not of *the streete*: remembring that it is the Harlots badge, that *her feet cannot abide in the house* (c), and that it is the Apostles charge, that *women should be chast, and keepe at home* (f); and that *goers from house to house*, are (commonly) *pratlers, busie-bodies, and speakers of things not comely* (g). Thus this manner of speaking vsed here by the Spirite of God, describing the being of a wife, by comming into the *house* of her husband, minds all Christian women of these foure necessary duties: Obedience, Prouidence, Peaceablenesse, and Modesty. Now to the things wished, and prayed for on the womans behalfe; *That shee may be like Rahel and like Leah, &c.* I might speake here of the necessity of knowledge in the course and story of the Scripture, which lyeth vpon all those which desire to pray a right, that they may know how to order their requests in making their suites to God, and may vnderstand what things are meete to be begged at Gods hand: but I will keepe my selfe to such matter as is peculiar to this present businesse. *Rahel* and *Leah* were *Labans* daughters, & both of them the wiues of *Iacob*. Good women doubtlesse, but yet in some things faulty, as in being both at once the wiues of one man, and in giuing their maides to their husband. These imperfections of the holy people of those times, are neyther to bee blazed, as though wee tooke pleasure in the discouery of their shame; nor to be followed, as though their doing this or that, were a sufficient plea:

z Pro.25.24. Pro.21.9.
a Eccles.9.9.
b Pro.31.27.
c Pro.7.11.
f Tit.2.5.
g 1 Tim.5.13.

Plea. Therefore we muſt enquire wherein it is to be wiſhed, that a wife may be like *Rahel* and *Leah*, that ſo we may ſeek to follow them, ſo far forth as they followed the Lord, and no further. It were abſurd to preſſe euery ſpecialty, for by that reaſon a man might wiſh a woman bleare eyes; for ſuch had *Leah* (h): or that ſhe might die in trauell, for ſo did *Rahel* (i). This were to draw bloud, and not milke out of the breaſts of the Scripture. There be three thinges then in which a wife is to be wiſhed to be like *Rahel* and *Leah*. The firſt is Fruitfulnes: By *Rahel* & *Leah*, *Iacob* had eight ſons and one daughter, and by them and theirs God accompliſhed his promiſe made to *Abraham, that his ſeed ſhould be as the ſtars* (k). Wherein we are taught, That *the fruitfulnes of the wife is to be reckoned as a bleſſing, and to bee craued of God as a fauour*. They pray here that *Ruth* may be as *Rahel* and *Leah*, which were two ſtocks of the Iſraelitiſh nation. It is the bleſſing which God promiſeth to the man which feareth him, that his wife ſhalbe as the fruitful vine vpon the *wals of his houſe, and his children like olive plants round about his table* (l). *Children are the inheritance of the Lord, & the fruit of the womb his reward* (m). *Bleſſed is the man that hath his quiuer ful of them* (n): *Childrens children are the crowne of the Elders* (o): In the former times barrennes was counted a reproch (p). When God would puniſh *Abimelech* about *Abraham* & *Sarah, hee ſhut vp euery wombe of the houſe of Abimelech* (q): and when the Lord would *bleſſe Iobs laſt dayes more then his firſt*, he gaue him *ſeuen ſons and three daughters* (r). In the rehearſall of the liues of the fathers before the floud, it is ſaid, *ſuch or ſuch an one liued ſo many yeares, & begat ſons & daughters*: It is often in one Chapter (ſ). What was the bleſſing vpon the firſt couple? *Bring forth fruit, multiply, fill the earth* (t): & what was the bleſſing vpon *Rebecca* by her friends at her departure? *grow into thouſand thouſands* (u): And when the Lord would ſhew the maner of his bleſſing the Iewes after their returne from the captiuity, hee thus deſcribes it, *The ſtreetes of the City ſhalbe full of boyes and girles playing in the ſtreets thereof* x).

h Gen. 29. 17.

i Gen. 39. 19.

k Gen. 15. 5 The 3. Doctrine.

l Pſ. 128 3.

m Pſ. 127. 3.

n ver. 5.

o Pro. 17. 6.

p Luc. 1. 25.

q Gen. 20. 18.

r Iob. 42. 13.

ſ Gen. 5.

t Gen. 1. 28.

u Gen. 24. 60.

x Zach. 8. 5.

1. Vſe.

There is a twofold vſe of this doctrine: firſt, to diſcouer the wretchednesſe of their thoughts, who doe grudge & murmure at the encreaſe of children as a burthen: ſome would preſcribe the Lord how many he ſhould giue them, and ſet him down a ſtint which hee muſt not exceede. A notable euidence of a miſerable and faithleſſe mind. For, whence is this feare of encreaſe, before it commeth, this repining at it when it is come, but from a diſtruſtfull opinion of inability to maintaine them? why man? I ſay to thee of thy children, as Chriſt did to his Diſciples touching themſelues, *They are of more value then Sparowes* (y) yet the Lord *feedeth thē* (z), *yea, & the yong Rauens that crie* (a): how muh more Creatures ſtamped with his owne image, o thou of little faith? *How ſhould I ſet this before an hundred men* (ſaid the Prophets man, when hee compared his maſters prouiſion with the company that was preſent:) *yet they ſhall eate, and there ſhall remaine* (b). It is not onely a reward and bleſſing to the rich to bee full of Children, (though euen among ſuch there is a cauſleſſe feare, becauſe they thinke they ſhall not be able to make them all great,) but it is ſpecified as a bleſſing vpon the poor, that the Lord will make him *a family like a flocke of ſheepe* (c): and comfortable it is, that they ſhall bee as *ſheepe*, becauſe this may well be intended, that they ſhall proſper with a little maintenance, as ſheepe grow fat, albeit the leas be but ſhort.

y Math. 10. 31
z Math. 6. 26.
a Pſ. 147. 9.
b 2. King. 4. 43.
c Pſ. 107. 41.

2

Secondly, this doctrine ſerueth to direct all that deſire this bleſſing of encreaſe, that they may know of whom they muſt ſeeke it. *The Lord make thee like Rahel, &c. The fruit of the wombe is his reward* (d). *hee maketh the barren woman to dwell with a family, and to be a ioyfull mother of children* (e). It is well obſerued, that there are fiue eſpeciall keyes which the Lord reſerueth in his owne power. Firſt, the key of raine: *The Lord ſhall open his good treaſure, & the heauen to giue raine vnto thy land, &c.* (f). Secondly, the key of food: *Thou openeſt thy hand and they are filled, &c.* (g). Thirdly, the key of the graue: *He bringeth downe to the graue, and*

d Pſ. 127. 3.
e Pſ. 113. 9.
f 1. Deu. 28. 12.
g Pſ. 104. 28.

ray

rayſeth vp (h). Fourthly, the key of the heart: *The Lord opened the heart of Lydia* (i). Fiftly, the key of the wombe: *God remembred Rahel and opened her wombe* (k). *Abraham* therefore being childleſſe, made his mone to the Lord, (l): *Iſaac* prayed for his wife becauſe ſhe was barren (m): *Hannah Samuels* mother powred out her ſoule when ſhee had no Child (n): ſo did *Zachary* and *Elizabeth* the parents of *Iohn Baptiſt* (o). This is the true courſe, firſt, to the Lord, then to the meanes. *Rahel* was in a paſſion, and cried to her husband, *Giue me childrē or elſe I die* (p): but that preuayled not vntill ſhee ſought the Lord by prayer.

h 1 Sam. 2. 6.
i Act. 16. 14.
k Gen. 30. 22
l Gen. 15. 2.
m Gen. 25. 21.
n 1 Sam. 1. 10.
o Luc. 1. 13.
p Gen. 30.

The ſecond thing in which it is to be wiſhed, that a wife may be like *Rahel* and *Leah*, is, that out of her *fruitfulneſſe*, may come an encreaſe of Gods people. Theſe twaine *did build vp Iſrael*: and what were the Iſraelites but Gods peculiar people? A right Chriſtian indeed is called a true Iſraelite (q), and the elect are tearmed *the Iſrael of God* (r). So then this is the doctrine, *That the deſire of hauing Children muſt ayme at the encreaſing and enlargement of Gods Church.* This is the bleſſing indeed, when the wife builds vp *Iſrael*, not *Babel*, *Bethel* (Gods houſe) not *Bethauen*, (the houſe of vanity). When God promiſed encreaſe as a bleſſing, he ſaid the wife ſhould be as *the Vine, and the children as the Oliue plants* (s); two of the beſt fruits, the one for cheering the heart, the other for cleering the face (t), the one for ſweeteneſſe, the other for fatneſſe (u): which argueth that God doth not ſimply promiſe a plentifull ofſpring, as though that barely were a bleſſing, but ſuch an offſpring, which by the goodnes thereof ſhould bring ioy and comfort to the parents. The Vine and the Oliue are trees which Chriſt himſelfe is ſpecially compared to (x); & therefore doubtleſſe, the Lord had a meaning of a further matter then bare encreaſe, when he ſayd, the wife ſhould be as the Vine, and the children as the Oliues. This was the deſire of the holy people of old when they prayed, that their children might be as the *corner ſtones* (y), which were

q Ioh. 1. 47.
r Gal. 6. 16.
The 4. Doct.
ſ Pſ. 128. 3.
t Pſ. 104. 15.
u Iudg. 9 13.
x Ioh. 15. 1. Rom. 11. 24.
y Pſ. 144 12.

couched into the wall of the Temple, meaning that they might grow vnto an *holy Temple in the Lord to be an habitation of God by the ſpirit*(z): *Bleſſed* (ſayth the Pſalme) *is the man that hath his quiuer full of them* (a) that is, of ſuch children, which are as the arrowes of a ſtrong man; whence it followeth that they muſt haue more in them then nature: for arrowes be not arrowes by growth, but by art; ſo, they muſt be ſuch children, the knottines of whoſe nature, is refined, and reformed, & made ſmooth by grace. *Iſhmael* the ſonne of the bondwoman had *twelue ſons*, and theſe were all *twelue Princes of their nations*(b): but what was this when they were without the promiſe? Out of queſtion it was *Hannah* her driſt in deſiring a ſon, that out of her might come one, by whome Gods glory might be aduanced amongſt men, & therfore ſhe *vowed him to the Lord all the dayes of his life*,(c). The Angell told *Zachary*, *that he ſhould haue ioy and gladnes at the birth of his ſon*; and why? *becauſe he ſhalbe great in the ſight of the Lord, & filled with the holy Ghoſt, and turne many to the Lord*(d): he was ordayned to be a notable inſtrument in Gods church. *He that begetteth a foole*, that is, an vngodly, & irreligious ſonne, (for that is *Salomons* foole,) *getteth himſelfe ſorrow, the father of ſuch an one can haue no ioy*(e), *ſuch a ſon is the calamity of his father*,(f). It is the rule of the Scripture, that *whatſoeuer is done, ſhould be done to the glory of God*(g); therefore euen our deſires of *children*, muſt ayme at the ſame marke, that out of our loynes may come ſuch, by whom Gods glory may be promoted, & the number of the godly encreaſed in the world. Theſe particulars may ſuffice for the prouing of this point.

z Eph. 2. 21. 22

a Pſ. 127. 5.

b Gen. 25. 16.

c 1. Sam. 1. 11.

d Luc. 1. 14. 15. 16.

e Pro. 17. 21.

f Pro. 19. 13.

g 1 Cor. 10. 31.

The Vſe.

This doctrine diſcouereth a duty which is little thought on. Many deſire children out of an affection of nature, that they may haue ſome to poſſeſſe and inherite their eſtates, and to perpetuate their names here vpon earth: wherein I may ſay as Chriſt did in an other caſe, *Doe not the Publicanes and ſinners euen the ſame* (h)? But whoſe ayme is it in the deſire of poſterity, to further the enlargement of

h Math. 5. 46.

of Gods Church, and to encrease the number of beleeuers? Let the consciences of the maried speake to this point: wiues and children (I say) are wished by many as *Babel* was erected by *the Sonnes of men, to get them a name* (i), or, as *Absalom reared a piller*, to preserue their memory from the iniury of time (k); but whose mind is it *to build vp the Israel of God*? whose drift and praier is it to beget sons and daughters to the Lord? This is one cause (amongst others) that this age so abounds with the children of *Belial*, and that *the earth* is now (as in the daies of *Noah*) *corrupt before God, and filled with cruelty* (l), because the satisfying of lust, and the building vp of our selues are made the ends of mariage, and not the *building vp of Israel*. Out of these vncleane, and wicked purposes, what other thing (ordinarily) can flow, but a cursed brood? Remember this then all. The people in captiuity *preferred Ierusalem to their chiefe ioy* (m). Learne you also to preferre the *building of Israel*, the encreasing of Gods Church, before all other (euen) your chiefe desires. Happy is the mariage where this is intended; doubtlesse, God will crowne such a gratious beginning with good successe. And to further this, let me shew you a course, by which we may in our mariages *build vp Israel*. The first thing helpfull to this, is, to *mary in the Lord* (n), to match with those that fear God. I know, religion commeth not by descent of nature, & holy children haue issued out of godlesse parents, as *Abraham*, out of the loins of idolatrous *Terah* (o); and wicked children haue branched out of gratious progenitors; as *Hophni & Phinehas* out of *Eli* (p), *Amnon & Absalom* out of Dauid (q): so I haue seen a yere, in which the best manurers of their ground haue had the worst increase, & the meanest husbands haue enioyed the larger crops: but we must follow Gods ordinance, and the course which he hath sanctified, and then we shall haue comfort howsoeuer. This we are sure, that the lustfull mariages of the old world in which carnall liking was the guide, and not religion, brought forth a tyrannous generation (r), & that the chil-

i Gen.11.4.
k 2.Sam.18.18
l Gen.6.11.
m Ps.137.6.
n 1.Cor.7.39.
o Iosua 24.2.
p 1.Sam.2.12.
q 2.Sam.3.2.3
r Gen.6.2.4.

dren, are (at the least in estimation) *Holy* (s), for their godly parents sakes. And therefore he who desireth to beget Israelites, let him not willingly venture to match with a Canaanite. The Iewes which maried wiues of *Ashdod spake half in the speech of Asdod* (t). Though God can do much, and his election is secret, yet it is not safe venturing vpon an vnknowne way. The second thing, is, a sober vse of mariage. *Mariage is honourable* (u), if it be not dishonoured by the brutishnesse of those which are called to it. God vsually punisheth mens distempered, vnbridled, and disordered lusts in their posterities. Mariage must be *sanctified*, and directed as other the blessings of God, *by the word of God, and prayer* (x). The third thing, is, Religious education: *Teach a child in the trade of his way, and when he is old, he shall not depart from it* (y). He that desireth his children should yeeld him the crop of comfort, must cast into them the seed of instruction. The tast of that will continue vntill age, with which the new vessel of the yonger yeares is first seasoned. Some say in scorne, that yong Saints, become old Diuels: but I haue seldome heard of a Saint in age, that hath been a Diuell in his youth. These three things well obserued, will further this *building vp of Israel*, by our mariages. It is possible, I know (as in part I touched before) that this course may fayle; but yet, howsoeuer, the parents shall haue comfort, when they shall be able, in the witnesse of a good conscience, to wash their hands in the innocencie and freedom from the guilt of their childrens wickednesse: & they whose neglect of these duties, shall be the occasion of the leudnesse and profanenesse of their posteritie, I say of them as S^t. *Paul* did of some others, in an other case, *they shall beare their iudgement who so euer they be* (z).

The third thing in which the *wife* is to be wished to be as *Rahel* and *Leah*, is, a *Readinesse to yeeld to the husband in al good things*. This duty is very apparant in the practise of these two. When *Iacob* was warned of God by an Angell, to returne from Laban, into *the land where he was borne*, he made his

wiues

s 1. Cor. 7. 14.

t Nehe. 13. 24.

u Heb. 13. 4.

x 1. Tim. 4. 5.

y Pro. 22. 6.

z Gal. 5. 10.

The 5. Doctrine.

wiues acquainted with the matter, and discouered to them his purpose to depart, they forthwith gaue him this yeelding and respective answere, *what soeuer God hath said vnto thee, do it* (a). They would not hinder him in any thing, which they saw the Lord had required of him. The like is to be seene in *Sarah*, she was no hinderance to *Abraham* in his remouall from his owne Country into Canaan (b), neither at such times, when he *knew not whither he went* (c), nor in the speedy circumcising of his family (d), nor in his iourney to sacrifice his sonne (e). Out of all doubt, if she had beene a clogge vnto him in any of all these, the spirite of God would not haue concealed it, because the wrastling with her vnwillingnes and gaine sayings, had beene a notable euidence of *Abrahams* faith, which the Scripture is very carefull to set out vnto vs to the full. There bee two women stored in Scripture (aboue others) as examples of Gods iudgement, vpon the vntowardnesse of wiues to ioyne with, and to encourage their husbands in good things. The one is *Lots* wife: doubtlesse her loue to Sodome was a great delay to *Lot* in his departure from it, and when she should haue gone on with her husband, hasting to the place appointed for their refuge, without looking backe, shee drew behind, still lingring after her wonted home. The Lord met with her in her sinne, *she became a pillar of salt* (f). The other woman is *Michol Dauids* wife; when shee looked out, and saw him dauncing before the Arke, *shee despised him in her heart*; and so farre was shee from approuing his zeale, that at his returne to his house, shee entertayned him with a frumpe, *Oh how was the King of Israel as a foole this day!* but shee bare it not away without a scourge, *she had no child vnto the day of her death* (g). I remember a policy of *Pauls*, in his Epistle to *Philemon*: Hee wrote to him for the reentertayning of a runnagate seruant whome hee had begotten vnto God in his bonds. In the inscription he ioynes in *Philemons* wife, (*And to our deare sister Apphia* (h);) no doubt to warne her of her duety, that when

a Gen. 31. 11. &c.

b Gen. 12.
c Heb. 11. 8.
d Gen. 17.
e Gen. 22.

f Gen. 19. 26.

g 2 Sam. 6. 16. &c.

h Phil. v. 2. &c

when the receyuing againe of *Oneſimus* ſhould be manifeſted to her husband to be a needfull duty, and a thing pleaſing to God, ſhee ſhould not put in her ſpoke to withſtand the motion, but ſhould rather further her husband in ſuch an honeſt buſineſſe. And indeed for that end was the wife created to be a *helpe* to her *husband* (i), in all honeſt offices to ioyne with him, to encourage him, to prouoke him to them, to aſſiſt him in performing them. *As the Church is in ſubiection to Chriſt, euen ſo let the wiues be to their husbands in euery thing* (k). *This is that meeke and quiet ſpirit, which is before God a thing much ſet by* (l).

i Gen.2.18.

k Eph.5.24.

l 1.Pet.3.4.

The vſe. This is a leſſon for euery wife whom God hath bleſſed with a religious husband. Seeth ſhe her husbands purpoſes for good things, as namely, in the religious gouernment of his family, in the eſtabliſhment of holy exerciſes in his houſe, in liberality and bounty to the poore, in ſeeking to vphold the worſhip of God in the place where he liueth, or in any the like godly practiſe? oh, let her not go about to coole his zeale or kill his forwardneſſe, but let her remember the ſaying of *Rahel* and *Leah*, *whatſoeuer God hath ſayd vnto thee, do it: Behold, here I am, I will follow thee foote by foote, I will endeauour that theſe thy holy deſires may haue a good effect*. Bleſſed is that yoake, where there ſhall be ſuch an equall drawing. It is not the portion of euery wife to be ſo happy as to be vrged to this duty. Many a religious *Abigail* is linked with a churliſh *Nabal*; yet euen ſuch alſo muſt remember this: If they ſee, better then their husbands what God hath commaunded, though they may not *vſurpe authoritie* (m), yet they may and muſt in all humility perſuade and entreat, and exhort, and counſell vnto good: and happy is he (if he can ſee his owne happineſſe) in whoſe boſome the Lord hath layed ſo good a Counſeller. Who knoweth but that ſuch a *wife may ſaue her husband* (n)? And thus much for the correſpondency which ought to be betwixt a good wife and *Rahel* and *Leah*. She is a bleſſing if ſhee be fruitfull, more if ſhee be a ſtock

m 1.Tim.2.12.

n 1.Cor.7.16.

bearing

bearing plants for the Lords houſe: moſt of all, if ſhe be a continuall encourager and perſwader and counſeller vnto good. *Surely he that findes ſuch a wife findes a bleſſing, and receiueth* (no little) *fauour of the Lord* (o). I ſay to thee whom the Lord hath ſo endowed, *Giue her of the fruit of her hands, and let her owne workes prayſe her in the gate* (p).

o Pro.18.22.

p Pro.31.31.

Now followeth that limme of the praier which concernes the man: *And that thou mayeſt do worthily in Ephrathah, and be famous in Bethlehem.* The firſt generall thing which is wiſhed to him, is, that he may *do worthily*: The ſecond is more particular, and is a fruit of *worthy doing*, namely that by *doing worthily* he may be *famous*: And then (thirdly) the place is noted to which this *worthy doing*, and growing *famous* is confined, *Ephrathah* and *Bethlehem*. Of theſe in order, and firſt of *Doing worthily*.

The ground of *Doing worthily*, is *Doing*: So that they wiſh not vnto him being now to be maried, a life of idleneſſe and eaſe and worldy pleaſure, but a life of imployment, a life of action, a life of *Doing*. Whence it followeth, *That it is the bleſsing of him that is maried, to haue ſome certaine courſe and calling and condition of life wherein to be doing*. And indeed this is the ordinance of God, that in *the ſweat of his face*, euery man ſhould *eate his bread* (q), that none ſhould *walke inordinately* (r). To ratify this God appointed *Adam* what to do, euen in his innocency (ſ): Our *Saviour* himſelfe during the dayes of his minority was *Doing*, though, in a meane profeſſion, the trade of a *Carpenter* (t): After, when he was by baptiſme inueſted into the office of *Redeemer*, he was in continuall action to the end of his dayes, yea, with ſuch cheerefulneſſe, that it was *Meate* vnto him, to *do the will of him that ſent him and to finiſh his worke* (u). Fitly is the life of man compared vnto a pight battell, in which euery man is marſhalled in his rank, and aſſigned his place vpon which he muſt attend: ſome commaunders of all degrees, ſome ſouldiers of all ſorts; none hath a ſouldiers pay, but he which hath a ſouldiers place: ſo is it in the life of man:

The 6. doctrine.

q Gen.3.19.

r 2.Th.3.6.

ſ Gen.2.15.

t Mar.6.3.

u Ioh.4.34.

God is the grand commander of all, he hath allotted vnto euery man his calling, he hath fitted euery man to do ſomething.

The vſe. This deſerueth to be commended vnto all, of what degree ſo euer, but vnto gentlemen eſpecially, whoſe fault this inordinate and idle liuing chiefely is. It is the thought of the moſt ſuch, that becauſe of their birth, or becauſe they haue ſufficiency otherwiſe to maintain themſelues, therfore they are exempted from thoſe ſetled courſes of *doing*, which others of baſer bloud & ſmaller means are tied vnto. Vpon this opinion, we ſee by wofull experience, how many ſuch liue, like vnprofitable burthens of the earth, paſſing away their time, either in doing nothing, or in doing euill, or in doing that which is to no purpoſe. When ſome come to be challenged at the laſt day, for *liuing in pleaſure vpon earth, and wantonneſſe* (x), where ſhall ſuch hide their heads, how ſhall they eſcape? The ſharpe account of that day wil force them to acknowledge that it had been better for them to haue taken the flaile & ſpade into their hands, then to haue made gaming, and hunting, and pleaſure, and feaſting, to be their chiefeſt buſines: To you all therfore, I heartily wiſh that you may ſeem to your ſelues ſtil to hear in your eares the words of *Dauid* vnto *Salomon* touching the building of the Temple; *Vp and be doing, and* (no doubt) *the Lord will be with you* (y).

Aut nihil agendo, aut male agendo, aut aliud agendo.

x Iam. 5 5.

y 1. Chro. 22. 16.

The 7. Doctrine.

Now this *Doing*, muſt be a *worthy Doing*, or *a doing worthily*. To *do worthily*, is the ſame thing (in mine opinion) with that which *Paul* calleth *a walking worthy of the Lord* (z), or, *worthy of the calling whereunto we are called* (a), that is, to walke ſo as becommeth thoſe whom the Lord hath called to be his, and to whom he hath reuealed his will, by his word, and ſpirit. So that to *do worthily* and to *do religiouſly* are all one, to make Religion and the feare of God, to be the rule and guide of a mans actions. This is a *worthy* courſe. No action is to be termed a *worthy action*, but that which is tempered with wiſedome; neither is there any true wiſedome ſaue that, of which the foundation is layed in the

z Col. 1. 10.

a Eph. 4 1.

b Pſ. 111. 10.

feare

feare of God (b). This made *Dauid* to become a man so far exceeding others in worth, because the *Testimonies of the Lord were his meditation* (c). Many thinges (notable in their owne nature), are reported to haue been done by the Heathen, but yet wanting the guidance of religion, they haue lost their grace, and the best name that can be giuen them, is to call them *Glorious sinnes*. Hence therefore followeth, that he which desireth to *do worthily*, must make the word of God his *Counsellor* (d), must *search the Scripture* (e), must *let it dwell plenteously with him* (f). There hee shall find the grounds of true worth, which is euen this, *to be of a most valiant courage, to obserue and do according to all that the Lord commaunds* (g): There he shall reade the examples of the Lords *Worthies, Adam, Abel, Enoch, Noah, Abraham, Moses, Dauid*, and such like, presidents worthie imitation: so then the next wish in respect of the man, was, that as he should be in continual action, so his actions might be worthie, seasoned with Religion, and guided by knowledge.

c Ps. 119.99.

d Ps. 119.24.
e Ioh. 5.39.
f Col. 3.16.

g Ioh. 1.7.

Marke this (I pray you) chiefely you whom in outward thinges God hath preferred before others. Desirest thou the title of a man of worth? wouldest thou be reputed a worthy Gentleman? seeke to ground thy worth vpon religion, vpon the knowledge of God, and of his will reuealed in his word. The Gentlemen of Berea *searched the scriptures, and that dayly* (h), this was their worth. Miserable & prophane is the opinion; Is a Gentleman able to discourse of any customarie subiect, of the occasions and occurrences of the Times, is he fashionable, hath he the languages, knoweth hee how to entertaine his mistresse, hath hee skill at his weapon, and such like? then he is thought to be complete, a man of worth, one that hath in him all the parts of a Gentleman. All this while religion and grace, and ability to speake the *language of Canaan* (i); in which things standes true worth indeede, these are vtterly forgotten, and yet without these, all the rest are but (as *Salomon* speaketh of *Beauty in a faire woman without vnderstanding*) *as a Iewell of*

The vse.

h Act. 17.11.

i Is. 19.18.

Pro.11.22. *gold in a swines snout.* (k) Resolue vpon this therefore, thou art not a true accomplisht Gentleman, till thy heart is seasoned with Religion, thou canst not *doe worthily*, vnlesse thou canst walke religiously.

The 8. Doctrine. Next followeth the Connexion. *Doe worthily, and be famous.* The instruction of the place is this; *The foundation of true famousnesse is well doing.* Doing worthily is the alone way to become famous. This is that which the Apostle calleth *seeking glory and honour by well doing* (l). This was the constant course of the holy men of the best times. *By faith* (saith the Scripture), our *Elders were well reported of* (m). Of our Sauiour it is said, that there went a *fame of him throughout all the region round about:* but vpon what was this fame grounded? vpon his diligence in well doing; *He taught in their Synagogues, and was honoured of all men* (n). S. *Paul was famous in all places*; but for what? euen for his *bands*, and suffering for the Gospell (o); the worth of his actions, & the glory of his name went together. What was it that blazed the name of *Salomon*, and made all the world desirous to see him? was it not *his wisedome which God had put in his heart* (p)? what is it which hath ennobled the memories of al those excellent persons which are registred in holy Writ? is it not their godlines? they honoured God in their liues, and the Lord hath honoured their names amongst men, according to his promise: *Them that honour me I will honour* (q) Glory and goodnes, shame and sinne, the Lord hath ioyned together with a chaine of Adamant, and they cannot bee sundred; *The memorial of the iust shalbe blessed, but the name of the wicked shall rot* (r): *The wicked shall leaue their names as a curse vnto Gods chosen* (s). It is not fame but infamy which euil men haue gotten by their wickednes. *Cain* by his murther, *Ahab* by his cruelty, *Iezebel* by her whoredom, *Nebuchadnezzar* by his pride, *Iudas* by his treason, the Pharisee by his hypocrisie: the remembrance of these shall continue so long as the Moone endureth, but yet thrust through with a spit of reproch. Yea, (will some say,) doth fame and credite

l Rom. 2.7.

m Heb. 11. 2.

n Luc. 4. 14. 15.

o Phil. 1. 13

p 1 King. 10. 24

q 1 Sam. 2. 30.

r Pro. 10. 7.

s Is. 65. 15.

credite alwayes accompany worthy actions? did not Christ tell his Disciples that they should bee reuiled, *and haue their name cast out as euill, &c* (t)? and did not *Paul* passe through *honour and dishonour, by euill report and good report* (u)? I answere: It is true, that Enuy is the companion of vertue, and let the Moone shine neuer so brightly, yet some curre or other shall be found which will barke against it. Christ himselfe shall be called a Samaritane, & sayd to haue a Diuell (x): how much more shall this befall *those of the household* (y)? yet this is no preiudice to the truth of this doctrine: for euen this is the fame and glory of Gods seruants. It is an honourable thing to be euill spoken of for well doing: There is *a spirite of glory resting vpon such* (z): and though there should be a whole volume of reproches written against *Iob*, yet (knowing his owne innocency) *he will take it vpon his shoulder, and bind it as a crown vnto him* (a). It shall be inough to a Christian, that he is honoured in the hearts of all that feare God; euen as *Dauid* comforted himselfe with the honour giuen him by the religious *Maydens*, which reioyced with him at the Arkes returne, against the scoffes of his irreligious wife (b).

t Luc.6.22.

u 2.Cor.6.8. *Inuidia virtutis comes.*

x Ioh.8.48.

y Math.10.25 *Regum est male audire, cum facias bene.*

z 1.Pet.4.14.

a Iob.31.35.

b 2.Sam.6.22

Here is a good aduertisement for all, especially for those who by mariage are entring vpon the theater of the world, to shew what is in them. Honour and reputation is a thing which nature hath taught men to affect; and true it is, that *a good name is to be chosen aboue great riches* (c) If we desire Fame, we see here the way sanded out vnto vs, *Doe worthily and be famous. If any man serue me, him will my Father honour* (d). A field of sincerity charged with deedes of pietie, cannot but be accomplisht with a crest of glory. All the fame which men haue sought by buildings, by acts of chiualrie, and by such other courses which the light of nature offereth and affecteth, for the ennobling of it self, time deuoureth it, and within an age or two it is cleane put out: but that glory which springeth from the roots of godlines, no tract of time can make to wither, no blast of venemous

The Vse.

c Pro.22.1.

d Ioh.12.26.

tongues can ouercome. It ſhall breake out as the ſunne, in deſpite of all darkening clouds, it is watered with the dewe of heauen, and it ſhal grow and encreaſe, maugre the malice of all gaine-ſayers.

The laſt thing is the place, to which this *Doing* worthily is limited, *Ephrathah* & *Bethlehem*: Thoſe two names betoken but one place, as appeareth in the ſtory of *Iacob* (e). Bethlehem was the place of *Booz* his dwelling: Here lay his eſtate, and inheritance, out of this place aroſe his maintenance: here they deſire hee may doe worthily, and be famous: ſo that the doctrine is; *That a Chriſtian muſt make conſcience there eſpeciallie to be profitable, and to do good, where the Lord hath ſeated him, eyther by courſe of inheritance, or by any other honeſt and lawfull meanes of poſſeſſion.* I remember S. *Pauls* rule, and it may be well applyed to this: *If there bee any that prouideth not for his owne, &c. he denieth the faith, & is worſe then an Infidel* (f): ſo if there be any that deſires not to doe worthily, eſpecially amongſt his owne, where hee hath beene bred, where he is called, where his eſtate and poſſeſſion lyeth; why may it not alſo bee ſaide, *Hee is worſe then an Infidell, &c?* It is noted of our Sauiour that his firſt execution of his miniſtery was in *Nazareth*, *where hee had been brought vp* (g): hee had a loue to that place, and a great deſire to haue done ſome good there. *Moſes* might haue been a great mā in Egypt: *Pharaohs* daughter brought him vp as her ſonne, yet his heart was ſtill to goe liue, and doe good among his brethren the children of Iſrael (h). So *Nehemiah*, all his mind was to liue at Ieruſalem, to be an Inſtrument of good in his natiue ſoile, although hee was vpon good tearms in the Emperors Court (i). *Epaphroditus* was the Miniſter of *Philipp*; in a iourney vndertaken for the churches buſines vnto *Paul*, he fell ſicke, and could not returne ſo ſoone as was intended; yet *Paul* ſaith of him, *hee longed after them all* (k), ſtill his mind was vpon his charge, and vpon the people, ouer whome *the holy Ghoſt had made him ouerſeer* (l).

e Gen. 35. 19.

The 9. Doctrine.

f 1. Tim. 5. 8.

g Luc. 4. 16.

h Act. 7. 21. 23

i Nehe. 1. &c.

k Phil. 2. 26.

l Act. 20. 28.

The vſe.

I would

I would (for a Conclusion) that this were well thought vpon by all: for this sinne of not caring to doe worthily in Bethlehem by those which haue their seates and mansions in Bethlehem, hath now spread it selfe farre. Non-residency is not the sinne of the ministery onely, but of the Laitie too. Many are content to receiue rents and reuenewes out of Bethlehem, but to bee tyed to liue at Bethlehem, and to doe worthily there, that is a burthē which they cannot endure. If a man come to Bethlehem, there he shall find their Agents, to racke and extort, and to sucke out the sweete of the land, and to make the best of euery thing; but themselues there to do worthily, to gouerne, to direct, to keep hospitality, &c. he shall not find. Where are they then? Perhaps, they are soiourning vnder other mens roofes, or, (as *Iob* sayth,) they haue got *houses in desolate places* (m) where no body can find thē, or they be crept into some city a far off, there to liue for no body but thēselues. This is not to doe worthily in Bethlehem, This is to receiue profite by Bethlehem, but to do no good to Bethlehem. It is a great sinne which is crept into our common-wealth, and is not taken notice of; it is euen the bane and decay of the coūtry. These men here prayed against it, and let my tongue cleaue to the roofe of my mouth, if I speake not against it also. God threatened it of old, (as a plague) that *many houses great and faire should bee desolate without an Inhabitant* (n): why will men bring that iudgement vpon themselues, to runne away from the dwellings which God hath called them to, and to leaue *Zim* and *Ohim* to lodge, Ostriches, and Satyres to daunce therin (o)? whosoeuer thou be then whom God shall call to Bethlehem, and to whome he shall giue an estate in Bethlehem; see thou make conscience to do worthily in Bethlehem. And of this portion of scripture so far.

m Iob. 3. 14.

n Is. 5. 9.

o Isa. 13. 21.

Let God alone haue the Glory.

FINIS.